

Fundamentals of Gnostic Education

by

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Free Initiative

Day after day, in all countries of the world, millions of students go to school and university in an unconscious, mechanical, and subjective manner, without knowing why or for what purpose.

Students are forced to study mathematics, physics, chemistry, geography, etc.

Students' minds receive information on a daily basis, however, never in life does it occur to them to think for a while about why they are storing such information and what is the objective of that information.

Why are we stuffing ourselves with such information? Why do we pad ourselves with that information?

Indeed, students only live a mechanical life; they only know that they have to receive intellectual information and to keep it stored in their unreliable memory, and that is all.

It never occurs to students to think about what education really is. They go to school, college, and university because their parents say so, and that is all.

It never occurs to students or teachers to ask themselves, "Why am I here? What have I come here for? What is the true, secret motivation that brings me here?" Teachers and students live with their consciousness asleep. They really act like machines—going to school, college, university in an unconscious and subjective manner—without really knowing why or for what reason.

It is necessary to stop being automatons; it is necessary to awaken the consciousness in order to discover for ourselves the meaning of this utterly terrifying struggle—of passing exams, of living at a certain place in order to study day after day so that we can pass the year; the meaning of going through worries, anguishes, and preoccupations, practicing sports, going through arguments and fights with fellow students, etc.

Teachers should become more cognizant in order to help students to awaken their consciousness, whether it be at school, college, or university.

It is regrettable to see so many human automatons seated at desks, in schools, colleges, and universities, receiving information that they have to store within their memory without knowing why or for what purpose.

Youngsters are only worried about getting through and finishing the school year; they have been told they should prepare themselves in order to earn a living, get a job, etc., thus, they study, they fill up their minds with a thousand fantasies about their future, without really knowing the present moment, without knowing the true reason for studying physics, chemistry, biology, arithmetic, geography, etc.

Modern girls study to prepare themselves so that they can find a good husband, or to earn a living and be duly prepared in case their husband abandons them, or if they become widows or never marry. These are purely fantasies of the mind, because, in fact, they do not know what their fate will be nor at what age they will die.

Life at school is very vague, incoherent, and subjective. Children are forced to take certain classes that are worthless in everyday life.

In this day and age, what is important at school is getting through the year's courses, and that is all.

In the past, there was at least something ethical in passing a year's course. Now, such ethics do not exist. Parents can secretly bribe teachers so that their children can inevitably pass the year even if they are extremely bad students.

Schoolgirls often sweet talk the male teachers with the purpose of "passing the class," thus the outcome of this is usually marvelous, even when they have not understood anything about

what was taught by the teacher. By all means, they do well in their examinations thanks to their sweet talk, and they pass the school year!

There are students who are very clever at passing a school year. In many cases, this is a matter of tricks and astuteness.

The fact that students can successfully pass a certain examination (some stupid examination) does not signify that they have a true, objective cognizance about the subject in which they were examined.

Like parrots, cockatoos, or parakeets, in a mechanical way students recite the subject they studied and were examined in. Nonetheless, this does not mean that they are cognizant of that subject; rather, this only means that they memorized the materials in order to repeat like a parrot or cockatoo what they have learned, and that is all.

To pass an examination and get through a year does not mean we are very intelligent. In everyday life, we have known very intelligent people who never did well in examinations at school.

We have known magnificent writers and great mathematicians who were very bad students at school and who never did well in grammar and mathematics examinations.

We know a case of a very bad student in anatomy who was only able to do well in anatomy examinations after much suffering. Today, that student is the author of a popular book on anatomy.

Therefore, to pass a school year does not necessarily mean that we are very intelligent. There are people who have never passed a school year and they are very intelligent.

There is something more important than passing a school year and studying certain subjects, and it is precisely to have complete objective, clear, and luminous cognizance of the subjects being studied.

Teachers must exert themselves to help students to awaken their consciousness; they must direct all their efforts to the consciousness of their students. It is essential for the students to become completely self-cognizant of the subjects they study, because to learn by heart, like parrots, is simply stupid, in the most complete sense of the word.

Students are forced to study difficult subjects and to store them in their memory in order to "pass a school year." Afterwards, in the practicality of everyday life, these subjects are not only useless, but moreover, they are forgotten, because the memory is unreliable.

Young people study with the purpose of acquiring a job and earning their living; thus, later, if they are lucky, they get their desired job. If they become professionals, i.e. doctors, lawyers, etc., all they will achieve is to repeat the same story as always: they marry, have children, and suffer. Thus, this is how they die without awakening consciousness, without acquiring cognizance of their own life, that is all.

Girls marry, have their homes, children, argue with their neighbors, husband, and children, they divorce and get married again, then become widows, grow old, etc., and in the end, as usual, they die, after having lived asleep, after having unconsciously repeated the same painful drama of existence.

Teachers are not aware of the fact that all human beings have their consciousness asleep. Therefore, it is essential for teachers to awaken their own consciousness so that they can help their students to awaken the consciousness.

It is useless to fill our heads with more and more theories and to quote Dante, Homer, Virgil, etc., if our consciousness is sleeping, if we do not have a clear and objective cognizance about ourselves, about the subjects that we study, and about the practicality of everyday life.

What is the use of education if we do not become creative, cognizant, and truly intelligent?

Real education does not mean knowing how to read and write. Any stupid person, any dim-witted person, can know how to read and write.

We need to have intelligence, and this awakens within us only when the consciousness awakens.

Humanity has ninety-seven percent subconsciousness and three percent consciousness.

We need to awaken the consciousness in order to turn the subconsciousness into consciousness and achieve one hundred percent consciousness.

People dream not only when their physical body sleeps, but moreover they dream when their physical body does not sleep, that is, when their physical body is in a state of wakefulness.

It is necessary to stop dreaming and to awaken the consciousness, and this awakening process must begin at home and at school.

All efforts from teachers must be directed to the consciousnesses and not just to the memories of their students.

Students must learn to think for themselves and not only repeat others' theories like parrots or cockatoos.

Teachers must struggle to put an end to fear in students.

Teachers must allow their students to freely disagree and to healthily criticize in a constructive manner all theories that are studied.

It is absurd to force them to accept in a dogmatic way all the theories taught in school, college, and university.

It is necessary for students to abandon fear so that they will be able to think for themselves and to analyze the theories that they study.

Fear is one of the barriers to intelligence. Students with fear do not dare to disagree, and blindly accept as articles of faith whatever different authors state.

It is useless for teachers to talk about audacity if they are fearful. Teachers must be free of fear. Teachers who fear criticism, who are afraid of what people might say, etc., cannot be truly intelligent.

The true objective of education must be to put an end to fear and to awaken the consciousness.

What is the purpose of passing examinations if we continue being afraid and unconscious?

Teachers have the duty to help students at their school desks to become useful in life, however, as long as fear continues to exist, no one can be useful in life.

A person filled with fear does not dare to disagree with other people's opinions.

A person filled with fear cannot have free initiative.

Evidently, the duty of every teacher is to help each one of his students in school to become completely free of fear so that they can act spontaneously, without the need to be told or ordered.

It is essential for students to leave their fear behind so that they can have free, spontaneous, and creative initiative.

When students, by their own free and spontaneous initiative, can freely analyze and criticize the theories that they study, then they will stop being mere subjective, stupid, mechanical entities.

It is essential for free initiative to exist in order for the creative intelligence of the student to emerge.

It is necessary to give to students the freedom of spontaneous creative expression, without any type of conditioning, so that they can become cognizant of what they study.

Free creative power can only manifest itself when we do not fear criticism, when we are not afraid of what people might say, when we are not afraid of teachers' authority, rules, etc.

The human mind is degenerated because of fear and dogmatism; therefore, it is essential to regenerate it by means of a spontaneous free initiative that is devoid of fear.

We need to become cognizant of our own life, and this awakening process must begin at school desks.

School is less than worthless for us if we graduate from it in an unconscious and sleepy state.

Free initiative and the removal of fear give rise to spontaneous and pure action.

Based on free initiative, students in every school should have the right to discuss in assembly all the theories that they are studying.

Only in this manner, that is, through liberation from fear and through freedom of discussion, analysis, meditation, and healthy criticism of what we study, can we become cognizant of the subjects, and not be merely like parrots or cockatoos that repeat what we accumulate in our memory.

Imitation

It has been demonstrated that fear hinders free initiative. Beyond any doubt, the bad financial situation of millions of people is due to that which is called fear.

A fearful child seeks his dear mother and becomes attached to her in his search for security. A fearful husband becomes attached to his wife and feels that he loves her even more. A frightened wife feels attached to her husband and her children, and thinks that she loves them much more.

From the psychological point of view, it is very intriguing and remarkable to see how fear often disguises itself with the costume of love.

People who have very little spiritual values within, who are poor internally, always seek something external in order to feel complete within themselves.

People who are poor internally live always in plotting, always in foolishness, gossiping, bestial pleasures, etc.

People who are poor internally live from fear to fear, and naturally, they become attached to their husband, wife, parents, children, to old and degenerated traditions, etc.

Usually, every sick and psychologically poor old man is filled with fear, thus when in search for security he clings with infinite anxiety to money, to family traditions, to grandchildren, memories, etc. Yes, this is something that we can all evidence by carefully observing elderly people.

When people are afraid, they hide themselves behind the protective shield of respectability, justifying themselves by following a tradition of race, family, or nation, etc.

Indeed, every tradition is merely a senseless repetition that is hollow and without true value.

All people have a marked tendency to imitate their neighbor; this imitation is the outcome of fear.

People with fear imitate all those to whom they become attached. They imitate husbands, wives, children, brothers, friends who protect them, etc.

Imitation is the outcome of fear; imitation totally destroys free initiative.

In schools, colleges, and universities, teachers make the mistake of teaching that which is called imitation to their students.

In painting and drawing lessons, students are taught how to copy images of trees, houses, mountains, animals, etc. That is not creativity that is imitation; that is to photograph.

Creativity is not imitation; it is not photography. Creativity is to translate and to vividly transmit with a brush the tree that enchants us, the beautiful sunset, the dawn with its ineffable melodies, etc.

There is true creativity in Chinese and Japanese Zen art, or in the indefinable and semi-indefinable art.





Any Chinese painter of Ch'an and Zen is not interested in imitating, or photographing.

Painters of China and Japan enjoy creativity again and again.

Painters of Zen and Ch'an do not imitate, they create; this is how their work is.

Painters of China and Japan are not interested in painting or taking a picture of a beautiful woman. They enjoy transmitting her abstract beauty.

Painters of China and Japan would never imitate nightfall. They enjoy transmitting in abstract beauty all the enchantment of the nightfall.

What is important is to not imitate, to copy in black or white. What is important is to feel the deep significance of beauty and to know how to transmit it, yet for this, it is necessary for fear, attachment to rules and traditions, to not exist, or fear of what people might say, or fear towards a teachers' reprimand.

It is essential that teachers comprehend the necessity for their students to develop the power of creativity.

By all means it is absurd to teach students to imitate. It is better to teach them how to create.

Unfortunately, populaces are unconscious sleeping automatons who know only how to imitate.

We imitate the clothes of the neighbor, and out of that imitation the different trends of fashion come into view.

Yes, we imitate the customs of the neighbor even when these are mistaken. We imitate their vices, we imitate all that which is absurd, all of that which is forever repeating through time, etc.

It is necessary for teachers at school to teach their students how to think for themselves in an independent manner.

Teachers must grant all possibilities to their students so that they can stop being merely imitative automatons.

Teachers must provide the best available opportunities to their students so that they can develop the power of creativity.

It is essential for students to know true freedom so that they can learn how to think for themselves independently and without any fear whatsoever.

A mind that lives enslaved to "what people might say," a mind that imitates because of fear of violating traditions, rules, customs, etc., is not a mind with creativity; it is not a free mind.

The mind of the populaces is like a house that is closed and sealed with seven seals, a house where nothing new can happen, where the sun does not shine, where only pain and death reign.

The new can only take place where fear does not exist, where imitation, attachment to things, to money, to people, traditions, customs, etc., do not exist.

People live addicted to plotting, envy, family customs, habits, the insatiable desire to conquer positions, to ascend to the top of their rank, to boasting about themselves, etc.

It is essential for teachers to teach their students the necessity of not imitating all of this degenerated and decaying order of decomposed things.

It is essential that students learn at school how to freely create, how to freely think, and how to freely feel.

Students spend the best part of their lives at the school acquiring information, yet they do not have time left in order to think about all of this acquired information.

They expend ten or fifteen years at school living the unconscious life of automatons; thereafter, they leave school with their consciousness asleep. However, they leave the school believing they are very awake.

The human mind lives bottled up between conservative and reactionary ideas.

Human beings cannot think with true freedom because they are full of fear.

Human beings are afraid of life, of death, of what people might say, of what the rumors say; they fear gossip, losing their jobs, breaking regulations, or that someone might take away their spouse, etc.

At school we are taught how to imitate, thus we leave school after having been transformed into imitators.

We do not have free initiative because at our school desks we were taught how to imitate.

People imitate because of fear of what other people might say. Students imitate because teachers keep their wretched students terrorized, they threaten them at every moment with low marks, they threaten them with specific punishments and expulsion, etc.

If indeed we want to become creative in the most complete sense of the word, we then must become cognizant of all of these series of imitations, which unfortunately keep us trapped.

When we are already capable of knowing all of these series of imitations, when we have already analyzed in detail each one of these imitations, then we become cognizant of them, and as a logical consequence, the power of creativity is spontaneously born within us.

It is necessary for students at school, colleges, and universities to free themselves from all imitation, with the goal of becoming truly creative.

Teachers who erroneously assume that students need to imitate in order to learn are mistaken. Whosoever imitates does not learn; whosoever imitates becomes an automaton, and that is all.

Understand: do not try to imitate what authors of geography, physics, arithmetic, history, etc., said, because to imitate, to memorize, to repeat like parrots or cockatoos, is stupid. It is better to consciously comprehend what we are studying.

The fundamental education is the science of the consciousness; it is the science that allows us to discover our relationship with human beings, nature, and all things.

A mind that knows only how to imitate is mechanical; it is a machine that functions but is incapable of creating, that does not know how to truly think, because it only repeats, and that is all.

Teachers must be concerned with the awakening of the consciousness in each of their students.

Students only worry about passing the school year, and later, once out of school, in practical life, they become ordinary office clerks or child-making machines; they expend ten or fifteen years of studies in order to come out transformed into talking machines, and regrettably the subjects studied are forgotten little by little until at last, nothing remains in the memory.

If students were cognizant of the subjects they studied, if their studies were not only based on storing information, based on imitation and memory, then matters would be different: they would leave school having acquired unforgettable and completely cognizant knowledge, which would not be submitted to their unreliable memory.

Fundamental education will help students by awakening their consciousness and their intelligence.

Fundamental education takes young people along the path of true revolution.

Students must insist that their teachers give them the true education, the fundamental education.

It is not enough for students to sit at school desks in order to receive information about a king or a war; something else is needed. Fundamental education is needed in order to awaken the consciousness.

It is essential for students to leave school full-grown, truly cognizant and intelligent, so that they do not just become automatic parts of the social machinery.

The Authorities

The government has authority. The state has authority. The police, the law, soldiers, parents, teachers, religious leaders, etc., have authority.

There are two types of authority:

First: subconscious authority.

Second: cognizant authority.

Unconscious or subconscious authorities are useless. We urgently need authorities with self-cognizance.

Unconscious or subconscious authorities have filled the world with tears and pain.

Unconscious authorities abuse authority at home and at school, precisely because they are unconscious or subconscious.

In this day and age, unconscious parents and teachers are only blind leaders of the blind, and as the sacred scriptures state, both shall fall headlong into the abyss.

During infancy, unconscious parents and teachers forced us to do absurd things that they considered logical. They allege that these were for our own good.

Parents are unconscious authorities, as is demonstrated by the fact that they handle their children like trash, as if parents are superior beings from the species of mankind.

Teachers end up hating certain students and pampering or spoiling others. Sometimes they severely punish any hated student even when the latter is not indolent, and instead they reward with magnificent grades their spoiled students who do not really deserve it.

Parents and teachers dictate erred norms to children and young people. Authorities who do not possess self-cognizance can only do absurd things.

We need authorities with self-cognizance. Let self-cognizance be understood as the integral knowledge of oneself, that is, the entire knowledge of all of our inner values.

Only the one who truly possesses the complete knowledge of his Inner Self is awake in an integral manner. This is what is called self-cognizance.

Regrettably, everyone believes they have self-cognizance. Notwithstanding, in life it is very difficult to find someone who truly knows his Inner Self, since the concepts that people have about themselves are totally mistaken.

To know oneself requires great and remarkable efforts. Only through the knowledge of oneself do we truly achieve self-cognizance.

The abuse of authority is due to unconsciousness, therefore an authority with self-cognizance would never abuse its authority.

Some philosophers are against all authority, they detest authorities; such a way of thinking is false because superior forces that control and direct as well as inferior forces that are controlled and directed exist within everything created. From a microbe to a sun, there are levels and levels, degrees and degrees.

In a simple beehive, the authority lies with the queen. In any anthill, there exist authority and laws. The destruction of the principle of authority would lead to anarchy.

The authorities of these critical times in which we live are unconscionable, and obviously, due to this undeniable psychological fact, they enslave, shackle, abuse, and cause pain.

We need completely self-cognizant masters, instructors, or spiritual guides, government authorities, parents, etc. Indeed, only in this manner can we create a better world.

It is stupid to state that spiritual masters and spiritual guides are not necessary.

It is absurd to be unaware of the principle of authority that exists in all of creation.

Those who are self-sufficient and proud have the opinion that masters and spiritual guides are not necessary.

We must recognize our own nothingness and misery; we must understand that we need authorities, masters, spiritual instructors, etc., but ones with self-cognizance, since only in this manner can they guide and help us wisely.

The unconscious authority of teachers destroys the power of creativity in their students, i.e. if a student paints, the unconscionable teacher tells him what he must paint, which tree or landscape he must copy, thereafter, the scared student does not dare to step out of line of the mechanical norms of his teacher. Thus, the student is not creating.

It is necessary for a student to become creative, to be capable of stepping out of line of the unconscious norms of an unconscious teacher; in this manner the student will be able to transmit all that he feels, i. e., all that he feels in relation to a tree; that is, all the enchantment of the life that flows through the tremulous leaves of that tree, all of its deep significance.

A teacher with cognizance would not oppose the liberating creativity of the spirit.

Teachers with cognizant authority would never mutilate the minds of their students.

Through their authority, unconscious teachers destroy the mind and intelligence of their students.

Teachers with unconscious authority only know how to punish and dictate stupid norms so that their students will behave well.

Teachers with self-cognizance teach their students with extreme patience, helping them to comprehend their individual difficulties, so that through comprehension they are able to transcend all their errors and thus successfully advance.

The cognizant or self-cognizant authority would never destroy intelligence, whereas the unconscious authority destroys intelligence and causes serious damage to students.

Intelligence only emerges from within us when we enjoy authentic freedom. Teachers with cognizant authority truly know how to respect creative freedom, whereas unconscious teachers believe that they know it all and thus they step all over the students' freedom. Thus, unconscious teachers, by means of their lifeless norms, castrate the intelligence of their students.

Teachers with self-cognizance know that they do not know, thus they even give themselves the luxury of learning by observing the creative capacities of their disciples.

It is necessary for school, college, and university students to overcome their condition as simple, disciplined machines in order to acquire—as intelligent, free beings—an enlightened position, so that they will be able to successfully face all the problems of existence.

This assignment requires self-cognizant, competent teachers who are really committed to their students. These teachers must be well paid so that they may never have monetary problems of any type.

Regrettably, every teacher, every parent, and every student believe themselves to be self-cognizant, to be awakened; behold, this is their gravest error.

Indeed, to find in life an awakened, self-cognizant person is a great oddity, since people's consciousness usually dreams when their physical body sleeps, and likewise it dreams when their physical body is awake.

Yes, people drive cars with dreaming consciousness, they work with dreaming consciousness, walk in the streets with dreaming consciousness, live all the time with dreaming consciousness.

This is why it is very natural for a professor to forget his umbrella, or to leave a book or wallet unnoticed in his car. All of this happens because the professor has his consciousness asleep; thus, he dreams...

It is very difficult for people to recognize that they are asleep, since the entire world believes themselves to be awake. Nevertheless, if someone was to recognize that his consciousness is asleep, it is obvious that he would begin to awaken from that very moment.

A book or notebook that a student has to take to school is left at home; this type of forgetfulness seems to be very normal, and it is usual, nevertheless this indicates the sleepy state of the human consciousness.

The passengers of any urban transport service often miss the street where they should have gotten off because their consciousness was asleep, and when they became aware, they realize that they have missed their street and have to walk back a few blocks.

In life, the consciousness of the human being is hardly awake; when this does awaken, it is only for a brief moment, i.e. in cases of infinite terror, the human being momentarily sees himself in an integral form. These moments are unforgettable.

It is very difficult for a person who returns home after having traveled through an entire city to remember in detail all his thoughts, incidents, people, things, ideas, etc. On trying to remember, the person will find huge gaps in his memory; these gaps correspond precisely to the most profound sleepy states of his consciousness.

Some students of psychology have set out to live from moment to moment with their consciousness in an alert state, nevertheless, suddenly their awareness falls asleep, perhaps on meeting a friend in the street, or when entering into a store in order to buy something, etc., thus, hours later, when they remember their decision to live from moment to moment with their consciousness in an alert and awake state, they realize that their awareness started to fall asleep when they entered into such and such a place, or when they met such and such a person.

To become self-cognizant is something very difficult, however, one can reach this state by learning how to be alert and vigilant from moment to moment.

If we want to attain self-cognizance, we need to know ourselves in an integral manner.

Every one of us has the "I," the self-willed, the ego, which we need to explore in order to know ourselves and thus become self-cognizant.

It is essential to observe ourselves, to analyze and comprehend each one of our defects.

It is necessary to study ourselves in the fields of the mind, emotions, habits, instincts, and sex.

The mind has many subconscious levels, regions, or departments that we must know in depth by means of observation, analysis, in-depth meditation, and profound inner comprehension.

Any defect can disappear from the intellectual region and continue to exist within other unconscious levels of the mind.

The first thing we must do is awaken in order to understand our own misery, nothingness, and pain; afterwards, the ego begins to die from moment to moment. This death of the psychological ego is urgent.

Only by this psychological death is the truly cognizant Being born within us. Only our Being can exercise true cognizant authority.

Awakening, death, and birth: these are the three psychological phases that lead us to a true, cognizant existence.

We must awaken in order to die, and we must die in order to be born. Whosoever dies without having awakened becomes a stupid saint. Whosoever is born without having died becomes an individual with a double personality: the very just one and the very perverse one.

True authority can only be exerted by those who possess a cognizant Being.

Those who still do not possess a cognizant Being, those who still are not self-cognizant, tend to abuse authority and cause great harm.

Teachers must learn how to rule, and students must learn how to obey.

Those psychologists who pronounce themselves against obedience are in fact very mistaken, because no one can rule consciously if he has not first learned how to obey.

It is necessary to know how to consciously rule and how to consciously obey.

Discipline

Given that teachers of schools, colleges, and universities grant too much importance to discipline, we will therefore study discipline in detail in this chapter.

All of us who have gone through school, college, or university know very well about discipline, rules, ferules, scolding, etc.

Discipline is called “the cultivation of resistance.” Schoolteachers delight in “cultivating resistance.”

They taught us how to resist, how to build some thing against some other thing. They taught us how to resist the temptations of the flesh by giving us lashings and teachings us to perform penances.

They taught us how to resist the temptations that laziness brings, i.e. temptations of not studying, temptations of not going to school, of playing, laughing, mocking teachers, of violating rules, etc.

Hence, teachers have the mistaken concept that by means of discipline we can comprehend the necessity of respecting the order of the school, the necessity of studying, of maintaining our composure before teachers, of behaving well with our classmates, etc.

Among people, there is a mistaken concept that states: the more we resist, the more we reject, the more and more comprehensible, free, complete, and victorious we become.

People do not want to realize that the more we fight against something, the more we resist it, the more we reject it, the less is our comprehension.

If we fight against the vice of drinking, this vice will disappear for a while, but since we have not comprehended it in depth within all of the levels of the mind, it will return later when we neglect our vigilance, thus, we will drink at once, and continue for a whole year.

If we reject the vice of fornication, then in appearance we will be chaste for a while (even when in other levels of our mind we will continue to be frightening satyrs, as our erotic dreams with their nocturnal pollutions demonstrate), only to return with more strength to our old ways like unredeemable fornicators, due to the concrete fact of not having profoundly comprehended what fornication is.

Many are those who reject covetousness, who fight against it, who discipline themselves against it by following strict norms of conduct, nevertheless, since they have not truly comprehended the entire process of covetousness, they, in their innermost part, end up coveting the state of not being covetous.

Many are those who discipline themselves against anger, who learn how to resist it, but their anger continues to exist within other levels of their subconsciousness, even when this has apparently disappeared from their character; thus, at the slightest neglect of their guard, their subconsciousness betrays them. Then, when they least expect it, they flash and thunder filled with anger, and perhaps motivated by something that had not even the smallest importance.

Many are those who discipline themselves against jealousy, and finally, firmly believe they have already terminated it; however, since they did not comprehend it, their jealousy appears once more in a scene precisely when they believed it to be completely dead.

Only in the complete absence of discipline, only in real freedom, does the burning flame of comprehension emerge from within the mind.

Creative freedom can never exist within a framework. We need freedom in order to comprehend our psychological defects in an integral manner.

We urgently need to demolish walls and break steel shackles in order to be free.

We have to experience *for ourselves* everything that our schoolteachers and parents have told us as being good and useful. It is not enough to memorize and imitate. We need to

comprehend.

The entire exertion of teachers should be directed towards the consciousness of their students; their resolution should be that their students become capable of entering the path of comprehension.

It is not enough to tell students that they should be this or that. It is necessary for students to learn how to be free so that they can examine, study, and analyze for themselves all the values, all the things that people have told them to be beneficial, useful, and noble, and not merely accept things and imitate them.

People do not want to explore things themselves; they are narrow-minded. They have stupid minds that do not want to investigate; they have mechanical minds that never investigate and only imitate.

It is necessary, urgent, indispensable, that students from the youngest to the eldest ages (which is the age when they leave the classroom) enjoy true freedom, in order to discover, to inquire, and to comprehend for themselves, and that they not be limited by the abject walls of prohibitions, scolding, and disciplines.

If students are told what they should and should not do and if they are not allowed to comprehend and experience, where then is their intelligence? What opportunity has been given to their intelligence? Then, what is the use of passing exams, dressing up neatly, and having many friends if we are not intelligent?

Intelligence only comes to us when we are truly free to investigate, to comprehend, and to analyze for ourselves independently without the fear of scolding and without the ferule of discipline.

Scared, frightened students who are submitted to terrible disciplines can never *know*. They can never be intelligent.

In this day and age, the only thing that parents and teachers are concerned with is that students have a career, that they become doctors, lawyers, engineers, office employees; in other words, living automatons that later marry and who additionally transform themselves into child-making machines, and that is all.

When boys or girls want to do something new, something different, when they feel the need to escape from the framework of prejudices, antiquated habits, disciplines, family or national traditions, etc., then the parents tighten the shackles of prison more and tell the boy or girl, "Do not do that! Those things are madness, etc and we are not willing to support you in that." Thus the boy or girl is formally imprisoned within the prison of disciplines, traditions, antiquated customs, decrepit ideas, etc.

A fundamental education teaches how to conciliate order with freedom.

Order without freedom is tyranny. Freedom without order is anarchy.

Freedom and order wisely combined constitute the basis of a fundamental education.

Students must enjoy perfect freedom in order to inquire, in order to discover for themselves what they really and truly are in themselves, and in order to know what they can do in life.

Students, soldiers, police, and in general all those people who have to live subjected to rigorous disciplines, usually become cruel and insensitive to human pain, merciless.

Discipline destroys human sensitivity; this has already been totally demonstrated by observation and experience.

Due to so much discipline and so many rules, people of this day and age have totally lost all sensitivity; people have become cruel and merciless.

In order to be truly free, one needs to be sensitive and humane.

In schools, colleges, and universities, students are taught to pay attention in classes and the students pay attention to avoid a scolding, a pulling of ears, a beating with the ruler, etc., but unfortunately, they are not taught how to really comprehend what cognizant attention is.

Based on discipline, students pay attention and many times they waste their creative energy in a useless way.

The creative energy is the subtlest type of energy made by the organic machine.

The entire processes of digesting all what we eat and drink is, in its depth, a process of refinement in which gross substances become useful substances and energies.

The creative energy is the subtlest type of matter and energy made by the organism.

If we know how to consciously pay attention, we can then save creative energy. Regrettably, teachers do not teach their students what cognizant attention is.

Wherever we direct our attention, we spend creative energy. We can save creative energy if we divide attention, if we do not become identified with things, people, and ideas.

When we become identified with things, people, and ideas, we then forget our Self and lose creative energy in the most pitiful way.

It is essential to know that we need to save creative energy in order to awaken the consciousness, and that the creative energy is the living potential, it is the vehicle of the consciousness, it is the instrument in order to awaken the consciousness.

When we learn to not forget our Self, when we learn to divide the attention between subject, object, and place, we then save creative energy in order to awaken the consciousness.

It is necessary to learn how to use attention in order to awaken the consciousness, however, students do not know anything about this because their teachers have not taught this to them.

When we learn how to consciously use attention, discipline becomes irrelevant.

A student who pays attention in the class, to his lessons, and to order does not need discipline of any type.

It is essential that teachers comprehend the need to intelligently reconcile freedom and order, and realize that this is possible through cognizant attention.

Cognizant attention excludes that which is called identification. When we become identified with things, people, and ideas, then fascination takes place, and fascination produces the slumber of the consciousness.

We must know how to pay attention without identification. When we pay attention to something or someone and we forget our Self, then the outcome is fascination and the slumber of the consciousness.

Observe carefully a moviegoer: he is asleep, unaware of everything and of his self; he is empty within, and looks like a zombie; he daydreams with the movie and with the hero of the movie that he is watching.

Students must pay attention in classrooms without forgetting their Self so that they do not fall into the terrible slumber of their consciousness.

A student must see himself in action when he is taking an exam, or when he is at the blackboard as told by the teacher, or when he is studying or resting or playing with his classmates.

Attention divided in three parts—subject, object, place—is in fact, cognizant attention.

When we do not commit the error of becoming identified with things, people, and ideas, we then save creative energy; this is how we accelerate within us the awakening of the consciousness.

Whoever wants to awaken the consciousness in the Superior Worlds must begin by awakening it in the here and now.

When a student commits the error of becoming identified with things, people, and ideas, he commits the error of forgetting his Self; this is how he falls into fascination and slumber.

Discipline does not teach students how to pay attention. Discipline is a true prison for the mind.

Students must learn how to use cognizant attention from their very desks at school so that later on, in practical life, outside the school, they do not commit the mistake of forgetting their Self.

A man who forgets his self in front of a person who insults him becomes identified with that person, becomes fascinated, falls into the deep slumber of his consciousness, then he hurts or kills and inevitably goes to prison.

Whosoever does not allow himself to become fascinated with a person who insults him, whosoever does not become identified with an insulter, whosoever does not forget his self in that situation, that one knows how to pay cognizant attention, that one would be incapable of giving any importance to the words of the insulter, or would be incapable of wounding or killing him.

All the errors that human beings commit in life are because they forget their Self, are because they become identified and fascinated; this is how they fall into the slumber of the consciousness.

It would be better for young people, for all students, to be taught how to awaken their consciousness instead of enslaving them with so many absurd disciplines.

What to Think, How to Think

Our parents at home and teachers at school always tell us *what* we must think, but never in life do they teach us *how* to think.

To know what to think is relatively very easy. Our parents, teachers, tutors, authors, etc.—each one in his own manner—is a dictator. Each one of them wants us to think about their dictations, demands, theories, prejudices, etc.

Dictators of the mind are as widespread as weeds. There is everywhere a perverse tendency to enslave the mind of the neighbor, to bottle up it, to force it to live within determined norms, prejudices, etc.

The thousands and millions of dictators of the mind have never wanted to respect the mental freedom of anyone. If someone does not think as they do, they classify him as perverse, renegade, ignorant and so on.

Everybody wants to enslave everyone else. Everybody wants to violate the intellectual freedom of their neighbor. Nobody wants to respect their neighbor's freedom of thought. Everyone feels himself to be sensible, wise, marvelous, and, as it is natural, wants others to become like him; everyone wants others to take him as a model so that they think like him.

The mind has been abused too much. Observe businessmen and their advertisements in newspapers, radio and television, etc.: they make their commercial advertising in a dictatorial way. "Save money, buy such and such a soap! Buy such and such shoes for few dollars! Buy it now! Immediately! Do not leave it for tomorrow! It has to be done at once!, etc." The only thing left for them to say is: if you do not obey, you will be put in jail or we will kill you."

Parents forcefully want to push their own ideas into their children, and schoolteachers reprimand, punish, and give low grades if their students do not willingly accept their schooling ideas.

Half of humanity wants to enslave the mind of the other half of humanity. This tendency of enslaving other people's mind stands out at first sight when we study the dark pages of history.

Everywhere there have existed—and still exist—bloody dictatorships determined to enslave countries, bloody dictatorships that dictate what people must think.

Unfortunate is the one who tries to think freely; such a one will inevitably go to a concentration camp, to Siberia, to prison, to hard labor... to the scaffold, to capital punishment, or to exile, etc.

Neither teachers, nor parents, nor books want to teach one how to think.

People enjoy forcing others to think according to the way they believe is the best, thus, obviously, by their own whim, everyone is a dictator in their own way thinking we are in possession of the final word, firmly believing that the rest must think as we do because we believe ourselves to be the best of the best.

Parents, teachers, managers, scold their subordinates over and over again.

The horrible tendency of humanity to be disrespectful to others, to violate the mind of their neighbor, to enslave, lock up, enslave, and chain their neighbor's thought is frightening.

A husband wants to enclose with his ideas the mind of his wife, in order to force his doctrine, etc., into her; and his wife wants to do the same. Thus, many times, husband and wife divorce because of an incompatibility of ideas. Both spouses do not want to comprehend the necessity of respecting the intellectual freedom of one's neighbor.

Nobody has the right to enslave the mind of their spouse. In fact, both spouses are worthy of respect. Each one has the right to think as they please, to practice the religion or to belong to whatever political party they please.

Schoolchildren are forcibly compelled to think on certain ideas, but are never taught how to handle their minds.

The minds of children are tender, flexible, and ductile, while those of elderly people are hard, fixed like clay in a mold; they do not and cannot change.

The minds of children and youngsters are capable of many changes; they can change.

Children and youngsters can be taught how to think, yet it is difficult to teach elderly people how to think because they are the way they are and die in this way. Therefore, to find an old person who is willing to change radically is a great oddity in life.

The minds of people are molded from childhood, since molding is what parents and schoolteachers prefer to do. They enjoy molding the minds of children and youngsters.

A mind shaped according to a mold is, in fact, a conditioned mind, an enslaved mind.

It is necessary for schoolteachers to break the fetters of their own minds.

It is essential for teachers to know how to guide the minds of children towards true freedom, so that they will learn how to not allow anyone to enslave their minds ever again.

It is indispensable that teachers teach their students how to think.

Teachers must comprehend the necessity of teaching their students the path of analysis, meditation, and comprehension.

A comprehensive person must never accept anything in a dogmatic way. It is essential to first investigate, comprehend, and inquire, before accepting.

In other words, we state that instead of accepting, it is necessary to investigate, analyze, meditate, and comprehend. Thus, when comprehension is complete, acceptance is irrelevant.

It is worthless to fill our heads with intellectual information if on leaving school we do not know how to think and continue to live as living automatons, as machines that repeat the same routines of our parents, grandparents, and great-grandparents, etc.

To always repeat the same thing, from home to work and from work to home, to marry and become little child-making machines, indeed, this is not living, but to live the life of machines. If that is what we study for, if for that we go to school, college, and university for twelve of fifteen years, then it would be better not to study.

Mahatma Gandhi was a very remarkable man. Many times, Protestant pastors sat on his doorstep for entire hours trying to convert him to Protestant Christianity.

Gandhi did not accept nor did he reject the teaching of the pastors. He comprehended and respected it, and that was all.

Many times the Mahatma said, "I am Brahman, Jewish, Christian, Muslim, etc."

The Mahatma comprehended that all religions are necessary because all of them contain the same eternal values.





Accepting or rejecting any doctrine or concept reveals a lack of mental maturity.
When we reject or accept something, it is because we have not comprehended it.

Where there is comprehension, accepting or rejecting become irrelevant.

The mind that believes, the mind that does not believe, the mind that doubts, is an ignorant mind.

The path of wisdom does not rely on believing, not believing, or doubting.

The path of wisdom consists of inquiring, analyzing, meditating, and experiencing.

For the mind, the truth is the unknowable from moment to moment. Thus, the truth has nothing to do with what our mind believes or stops believing, nor does it have anything to do with skepticism.

The truth is not a matter of accepting or rejecting, rather, it is something to experience, something to undergo and comprehend.

Therefore, the priority of teachers must be, in the final synthesis, to lead their students towards the cognizant experience of that which is the Reality, that which is the True.

It is essential for schoolteachers to abandon that antiquated and damaging tendency which is always directed to mold the flexible and ductile minds of children.

It is absurd that adults—who are filled with prejudices, passions and antiquated preconceptions, etc.—run over the minds of children and youngsters when trying to mold their minds according to their rotten, dumb, and antiquated ideas.

It is better to respect the intellectual freedom of their students, to respect their mental quickness, their spontaneous creativity.

Teachers do not have the right to confine the minds of students to a cage.

What is essential is to not dictate to the minds of students what they must think but rather, to completely teach them how to think.

The mind is the instrument of knowledge, and it is necessary for teachers to teach their students how to use their instrument wisely.

The Search for Security

When chicks are afraid, they hide in search for security under the loving wings of the hen. A frightened child runs to find his mother because at her side he feels secure.

It is consecutively demonstrated that fear and the search for security are always found intimately associated.

A man who fears being robbed by thieves finds security in his gun.

A country that fears being attacked by another country buys cannons, airplanes, warships; it will arm armies and prepare for war.

Many people who do not know how to work are terrified to face misery, thus they search for security in crime and become thieves, bandits, etc.

Many women who lack intelligence are frightened by the possibility of facing misery, thus they become prostitutes.

A jealous man is afraid of losing his wife, thus he searches for security in his gun, he kills, and afterwards ends up in jail.

Being afraid of losing her husband, a jealous woman kills her rival or her husband, thus this is how she becomes an assassin; she wants to seize her husband by killing the other woman or she resolves to kill him.

A landlord fearful that his tenants will not pay him the rent demands contracts, bonds, deposits, etc.; he seeks, through these means, security for himself. Thus, if all the landlords of a city do the same, then a poor widow with children who cannot fulfill those endorsed requirements will have then to sleep with her children on the street or in the parks of that city.

All wars have their origin in fear.

The Gestapo, Siberia, and the like—i.e. torture chambers, concentration camps, horrible prisons, exiles, forced labor, shooting squads, etc.—have their origin in fear.

Nations attack other nations because of fear. They search for security in violence, thinking that by killing, invading, etc., they can make themselves secure, strong, and powerful.

Spies are tortured in the secret police offices of counterespionage in the East as well as in the West because regimes are afraid of them; thus, they are forced to confess, with the goal of finding security for the nation.

All crimes, all wars, all transgressions, have their origin in fear and in the search for security.

In ancient times, there was sincerity among people, yet in this day and age, fear and the search for security have terminated the wonderful fragrance of sincerity.

Friends distrust friends; they fear that their friend will rob, swindle, or exploit them; consequently, there even exist such stupid and perverse proverbs as the following one: “Never turn your back on your best friend.” Hitlerian people used to state that this proverb was golden.

So, nowadays a friend fears a friend and even uses proverbs to protect himself. There is no longer sincerity among friends. Fear and the search for security terminated the delightful fragrance of sincerity.

The shooting squads of Castro Ruz in Cuba have killed millions of citizens, because of fear that they will terminate him. So, by means of executions Castro seeks security. Yes, he believes that executions are the way for him to find security.

Stalin, the perverse and bloodthirsty Stalin, polluted Russia with his bloody purges. That was his way of finding security.

Hitler organized the Gestapo, the frightening Gestapo, for the security of the state. There is no doubt that Hitler feared that he could be overthrown and because of this he founded the bloody Gestapo.

Every bitterness in this world has its origins in the search for security and fear.

Schoolteachers must teach their students the virtue of courage.

It is regrettable that children are filled with fear in their own home; yes, children are threatened, intimidated, terrorized, and beaten at home.

It is customary for parents and teachers to terrorize children and teenagers with the purpose of forcing them to study; they commonly tell children and teenagers that if they do not study they will have to beg for money and they will end up wandering on the streets in starvation, or working in humble jobs such as a shoeshiner, bellboy, newspaper vendor, sodbuster, etc. (as if these jobs were crimes).

Deep down, behind all the expressed words of parents and teachers, there is fear expressed for the children's sake and the search for security for the children's sake.

The serious thing about all that we are stating here is that the child or teenager develops complexes, they become fearful, and later, in practical life, they become filled with fear.

Parents and teachers who have the bad taste of frightening children and teenagers are, in an unconscious manner, directing them on the path of crime, as, we have already stated, every crime has its origins in fear and the search for security.

In this day and age, fear and the search for security have twisted the planet Earth into a frightful hell. The whole world is afraid, and the whole world demands securities.

To travel openly was possible in times of yore, but now borders are filled with armed guards; passports and certificates of every type are demanded in order to have the right to move from one country into another; all of this is the outcome of fear and the search for security. There is terror against the traveler, there is panic against the visitor, and security is sought in passports and all types of documentation.

School, college, and university educators must comprehend the horror of all this and cooperate for the good of the world, by knowing how to educate the new generations by teaching them the path of authentic valor.

It is essential to teach new generations to not fear, and to not search for securities in anything or anyone.

It is indispensable for every individual to learn how to be more confident of himself.

Fear and the search for security are the terrible weaknesses that transformed life into a frightful hell.

Fearful, cowardly, and weak people who are always in search for security abound everywhere.

Life is feared, death is feared; other people's opinions, gossip, "what rumors say" are feared; the loss of a social or political position is feared, the loss of prestige, money, a lovely house, a beautiful woman, a good husband, a job, a business, a monopoly, the furniture, the car, etc., is feared. Everything is feared. Yes, cowardly, fearful, and weak people abound everywhere. Nevertheless, nobody believes themselves to be a coward, everyone boasts of being strong, of being audacious, etc.

In all social castes exist the fears of losing thousands and even millions of interests; consequently, everyone looks for securities—which, because of their becoming more and more complex, makes life successively more complicated, more difficult, more bitter, cruel, and merciless.

All rumors, slander, intrigues, etc., have their origins in fear and in the search for security.

Slander and gossip are propagated in order to avoid the loss of wealth, position, power, and prestige—and even murder or assassination is committed and secretly paid for. Yes, the

powerful of the Earth even have the luxury of having salaried and well-paid murderers with the disgusting purpose of eliminating anyone who threatens to eclipse them. They love power for the sake of power, and they seize it on the basis of money and much blood.

Newspapers are constantly reporting news of many suicide cases. Many believe that those who commit suicide are brave, yet, indeed, those who commit suicide are cowards who fear life, and therefore they look for security in the fleshless arms of death.

Some war heroes were known as weak and cowardly people, yet when they saw themselves face to face with death, their terror was so frightening that they became like terribly wild beasts that searched for security for their life, thus they made a supreme effort against death. Thus, this how they were declared heroes. So, fear is often confused with courage.

The one who commits suicide seems to be very brave. The one who carries a gun appears to be very brave, yet indeed, suicidal people and gunmen are both very cowardly.

The one who does not fear life will not commit suicide. The one who is not afraid of anyone will not carry a gun at his waist.

It is essential that schoolteachers teach citizens in a clear and precise manner what true courage is and what fear is.

Fear and the search for security have twisted this world into a dreadful hell.

Ambition

Ambition has several causes; among them is that particular one we call fear.

A humble boy who, in the parks of luxurious cities, cleans the shoes of pompous gentlemen could become a thief if he began to fear poverty, to fear for his situation, to fear for his fate.

A humble seamstress who works for the classy clothing store of the powerful could become a thief or a prostitute overnight if she begins to fear for her fate, to fear life, to fear old age, to fear for her situation.

An elegant waiter of a luxurious restaurant or a majestic hotel could become a gangster, or a bank robber, or a very high-class thief if by misfortune he begins to fear for his situation, that is, to fear for his humble position as a waiter, to fear his own fate, etc.

The ambition of the insignificant insect is to become elegant. A poor salesperson who attends the clientele and who with patience shows us a tie, a shirt, shoes, and who treats us with much courtesy, who smiles at us with a fake gentleness, has the ambition of becoming something more, because he is afraid, he is afraid of misery, he is afraid of his somber future, he is afraid of old age, etc.

So, ambition is multifaceted. Ambition has the face of a saint and the face of a devil, the face of a man and the face of a woman, the face of concern and the face of indifference, the face of righteousness and the face of iniquity.

There is ambition in the one who wants to get married, and also in that hardened old bachelor who abhors marriage.

There is ambition in the one who aspires with infinite madness “to become someone, to show himself to others, to climb” and there is ambition in the one who becomes an anchorite because he does not want anything from this world, and his only ambition is to reach Heaven, to become a liberated one, etc.

So, there is mundane ambition and spiritual ambition. Sometimes ambition uses the mask of indifference or sacrifice.

There are those whose ambition does not set its sights this miserable wretched world, because their ambition aims for the world beyond; thus, their ambition is not to acquire money but psychic powers.

The ego, the self-willed, the myself, masquerades while hiding ambition; he conceals ambition within the most secret nooks of the mind, and then says, “I have no ambition, I love my fellowmen, I work unselfishly on behalf of all human beings.”

The cunning political fox who boasts about knowing all sometimes astonishes the populace with his apparent unselfish deeds, yet when he completes his term, he usually leaves his country carrying out millions of dollars. Thus, ambition disguised with the mask of selflessness often swindles the most astute people.

There exist in the world many people whose only ambition is to not be ambitious.

There are many people who renounce all the pomp and vanity of this world because their only ambition is to reach their own intimate self-perfection.

The penitent who walks on his knees up to the temple and who, filled with faith, lashes his body, apparently has no ambition, since he even has the luxury of giving without asking anything from anyone in return; nonetheless, it is clear that a miracle, a cure, a healing for himself or for some relative, or his eternal salvation is his only ambition.

We admire the truly religious people, but we regret that they do not love their religion with true selflessness.

The holy religions, the sublime sects, orders, spiritual societies, etc., deserve our unselfish love.

Regrettably, to find someone who unselfishly loves his religion, school, sect, etc., is a great oddity in this world.

The entire world is filled with ambitions. Hitler hurled himself into war because of ambition.

All wars have their origin in fear and ambition, and the most serious problems of life have their origins in ambition.

Because of ambition, the entire world lives on fighting against the entire world; some fight against these others, thus, everybody fights against everybody else.

Every person in life has the ambition of becoming someone, thus people of a certain age—teachers, parents, tutors, etc.—encourage children and teenagers to proceed on the horrendous path of ambition.

Elders tell students, “You have to be someone in life,” i.e. “You have to become rich, you have to marry a millionaire, you have to be powerful,” etc. Yes, the obsolete, horrible, ugly, old-fashioned generations want the new generations to also be ambitious, ugly, and horrible like them.

The most critical aspect of this matter is that the new generations allow themselves to be dazzled by the old generations, and consent to be guided along the horrible path of ambition.

Schoolteachers must teach their students that no honest job deserves contempt. It is absurd to look disdainfully at a taxi driver, or at a salesperson of the clothing store, or at any peasant, or at a shoeshiner, etc. because every humble job is beautiful, every modest job is necessary in social life.

Understand: not all of us were born to be engineers, governors, presidents, doctors, lawyers, etc.

All jobs, all occupations, are needed in any social conglomerate; no honest job can ever be disdainful.

In practical life, every human being serves a purpose; what is important is to know what purpose one serves. Thus, it is the duty of teachers to discover the vocation of every one of their students and to guide them accordingly.

The one who, in life, works in accordance with his vocation, will work with true love and without ambition.

Love must replace ambition. Vocation is that which we really like, it is that profession which we happily fulfill because it pleases us and is what we love to do.

Regrettably, in modern life, people work without enjoyment because of ambition, because they perform jobs that do not correspond to their vocation.

When we work based on what we like, based on our true vocation, we do it with love, because we love our vocation and because our capabilities in life are precisely those of our vocation.

This is precisely the teacher’s vocation: to know how to guide their students to discover their abilities, and thus to guide them along the path of their authentic vocation.

Love

Students must integrally comprehend, from the very desks of the school, that which is called love.

Fear and dependency are often confused with love, yet fear and dependency are not love.

Since students depend on their parents and teachers, it is clear that they simultaneously respect and fear them.

Children and teenagers depend on their parents for clothing, food, money, shelter, etc., so by all means it is clear that they always feel protected. Thus, they know that they can depend on their parents and therefore they respect and even fear them, but this is not love.

As a testimony of what we are stating here, we can verify with complete precision that any child or teenager trusts their school friends more than their own parents.

Indeed, children and teenagers converse with their school friends about intimate things that they would never dare converse about with their own parents. This shows us that there is no true confidence, that there is no true love between children and their parents.

It is essential to comprehend that there is a radical difference between love and fear, respect and dependency.

It is essential to know how to respect our parents and teachers, but do not mistake respect for love.

Respect and love must be intimately associated, but we must not mistake one with the other.

Parents fear for their children, thus they want the best for them, i.e. a good job, a wonderful marriage, security, etc., however, they confuse this fear with true love.

It is necessary to comprehend that—even when there are very good intentions—it is impossible for parents and teachers to wisely guide the new generations without true love. The path that leads into the abyss is paved with very good intentions.

Let us take a look at the worldwide case known as “rebels without a cause.” This is a mental epidemic that has spread throughout the world. Hundreds of “rich kids,” who boast of being loved, spoilt, pampered by their parents, surprisingly attack defenseless pedestrians, beat and rape women, steal, through stones and hang around in gangs causing damage to everything; they are disrespectful to teachers, parents, etc. These rebels without a cause are the outcome of the lack of true love.

A “rebel without a cause” cannot exist where there is true love.

Indeed, if parents truly loved their children, they would know how to intelligently guide them; then, “rebels without a cause” would not exist.

“Rebels without a cause” are the outcome of bad guidance.

Parents have not had the love for their children that is needed to really dedicate themselves wisely to their guidance.

Modern parents only think about money and how to give their children more and more—i.e. the latest model car, the latest fashions, etc.—but they do not know how to really love them, thus the outcome of not knowing how to truly love them is that their children turn into “rebels without a cause.”

The superficiality of this era is due to the lack of true love. Modern life is like a shallow puddle: it has no depth.

In the profound lake of life many creatures can exist, a lot of fish, yet they cannot exist within a shallow puddle found by the side of the road that rapidly dries up under the scorching rays of the sun, so that the only thing that remains is mud, poverty, and ugliness.

To comprehend the beauty of life in its entire splendor is impossible if we have not have learned how to love.

People mistake respect and fear for love. We respect our superiors, we fear them, and therefore we believe that we love them.

Children fear their parents and teachers, and they also respect them, therefore they believe that they love them.

The child fears being whipped, chastised, getting bad grades, receiving scoldings at home or in school, etc., and therefore he believes that he really loves his parents and teachers, yet indeed, he only fears them.

We depend on the job, on the boss; we are afraid of misery, of becoming unemployed, therefore, we believe that we love the boss and we even watch out for his interests, we take care of his properties; however, that is not love, that is fear.

Many people are afraid of thinking for themselves about the mysteries of life and death; they are afraid to inquire, investigate, comprehend, study, etc., therefore they exclaim: "I love God, and that is enough!" Thus, they believe that they love God, but in reality, they do not love, they fear.

During any war, a wife feels that she adores her husband more than ever and hopes with infinite anxiety for his return to home, but in reality, she does not love him; she is simply afraid of becoming a widow and without protection, etc.

Psychological slavery, psychological dependency—namely, to depend on someone—is not love. This is merely fear, and that is all.

The schoolwork of the child depends on his teacher, and it is obvious that because he fears expulsion, low grades, and reprimands, many times he believes that he loves his teacher, but what happens is that he fears him.

When a wife is pregnant or in danger of death because of some sickness, her husband believes that he loves her much more, but what is really happening is that he is afraid of losing her, since he depends on her for many things, such as food, sex, laundry, caresses, etc., therefore he is afraid of losing her. That is not love.

Everybody says that they adore the entire world, but that is not the case. To find someone in life who knows how to truly love is a great oddity.

If parents truly loved their children, if children truly loved their parents, and teachers truly loved their students, then wars could not occur; yes, wars would then be one hundred percent impossible.

What happens is that people have not comprehend what love is; they mistake every fear, every type of psychological slavery, every passion, etc., for love.

People do not know how to love; if they knew how to love, then life would be a paradise.

Those who are enamored believe that they love and would even swear with blood that they love; however, they are only impassioned. Once their passion is satisfied, then their castle of cards falls to the ground.

Passion tends to cheat the mind and the heart. Every impassioned person believes that he is in love.

To find in life a truly enamored couple is a great oddity. Impassioned couples are abundant, but to find a truly enamored couple is very difficult.

All singers sing about love, but they do not know what love is, and they mistake passion for love.

One of the most difficult things in life is to avoid mistaking passion for love.

Passion is the most delectable and subtle venom that one can ever conceive; it always end up triumphing after having paid a price in blood.

Passion is one hundred percent sexual; passion is bestial, but sometimes it is also very refined and subtle, thus it is always mistaken for love.

Teachers must teach students and teenagers how to differentiate between love and passion, since only in this way will they prevent, later in their life, many tragedies.

Teachers are obligated to build up responsibility in their students, therefore they must properly prepare them so that they do not become tragedies of life.

It is necessary to comprehend what love is, for love cannot be mixed with jealousy, passion, violence, fear, attachments, psychological dependency, etc.

Regrettably, love does not exist in ordinary human beings, and it is not a thing that can be acquired, bought, or cultivated like a greenhouse plant, etc.

Love must be born within us, and it can only be born within us when we have comprehended in depth the hatred that we carry within, as well as after having comprehended fear, sexual passions, psychological slavery and dependency within us; we must comprehend what these psychological defects are, and how they are processed within us, not only on the intellectual level of life, but also in other hidden and unknown levels of our subconsciousness.

It is necessary to extract all these defects from within the many nooks of the mind; it is only in this manner, in a spontaneous and pure manner, that love can be born within us.

Hence, to want to transform the world without the flame of love is impossible. Only love can truly transform the world.

The Mind

We have been able to verify by direct experience that it is impossible to comprehend what love is without comprehending in an integral manner the complex problem of the mind.

Those who suppose that the mind is the brain are completely mistaken. The mind is energetic, subtle, and can become independent from matter; under certain hypnotic states or during everyday physical sleep, the mind can be projected to very remote places in order to see and hear what is happening in those places.

In laboratories of parapsychology, noteworthy experiments have been made on individuals in a hypnotic state. During their hypnotic state, these individuals were able to recall—with minute detail—information about events, people, and occurrences that were taking place during their hypnotic trance at very remote distances. After the completion of those experiments, scientists were able to verify the authenticity of that information; they were able to verify the reality concerning the facts and accuracy of those events.

So, by means of those experiments in the laboratories of parapsychology, it has totally been demonstrated, through observation and experience, that the brain is not the mind.

Indeed, we can state with surety that the mind—independent of the brain—can travel through time and space in order to see and hear things that happen in remote places.

The reality of extrasensory perception has already been completely demonstrated; only a dim-wit or an idiot could think of denying the reality of extrasensory perceptions.

Understand: the brain is made to elaborate thought, but it is not thought. The brain is merely the instrument of the mind; it is not the mind itself.

We need to study the mind in depth if we truly want to know in an integral manner that which is called love.

The minds of children and youngsters are more flexible, ductile, quick, alert, etc.

Many are the children and youngsters who enjoy asking their parents and teachers about this, that, and these other things. They want to know something more, this is why they ask; they observe, they see certain details that adults do not appreciate or cannot perceive.

As the years go by and we become older, our flexible mind little by little assumes a crystalline form. Thus, the minds of old people are fixed, stone-like, and do not change, not even under cannon shots. Yes, old people are like that, and like that they die, they do not change; they approach everything from their fixed point of view.

The chattering of old people, their prejudices, fixed ideas, etc., all appear like a rock, a stone that does not change in any way. This is why there is a common saying that states, “Old people use culture to torture even in the sepulture.”

Therefore, it is essential for teachers, who are in charge of molding the personality of their students, to study the mind in depth so that they can be capable of intelligently guiding the new generations.

It is painful to comprehend how the mind becomes fixed little by little as time goes by. The mind is the executioner of reality, the slayer of the true; the mind is the destroyer of love.

Whosoever arrives at old age is incapable of loving because his mind is filled with painful experiences, prejudices, fixed ideas like spikes made of steel.

Nevertheless, there are old lascivious men who believe that they are still capable of loving, but indeed what is actually happening is that they are filled with senile sexual passions, thus they mistake passion for love.

Every old lascivious man or woman passes through tremendous lustful, passionate states before dying; regrettably, they believe that this is love.

Thus, love between old people is impossible because their minds destroy it with “chattering,” “fixed ideas,” “prejudices,” “jealousy,” “experiences,” “memories,” “sexual passions,” etc. The mind is the worst enemy of love.

Love no longer exists in super-civilized countries, because the mind of their people only likes the scent of factories, bank accounts, gasoline, and celluloid products, etc. Yes, there exist many bottles for the mind, and the minds of people are very well bottled up.

Some of them have bottled up their minds within abominable communism, yet others have bottled up their minds within merciless capitalism.

There are some who have bottled up their minds within jealousy, hatred, desire of becoming rich, a good social rank, pessimism, attachments to certain people, or attachment to their own sufferings, or within their family problems, etc.

Regrettably, people delight in bottling up their mind. Those who truly decide to smash the bottle into pieces are an oddity.

We need to liberate the mind, however, people adore their slavery; therefore, to find someone in life who does not have their mind entirely bottled up is a great oddity.

Teachers must teach their students all these things. They must teach the new generations how to observe their own mind, and how to investigate and comprehend it. Thus, only in this way, by means of profound comprehension, can we prevent our mind from assuming a crystalline form, from becoming frozen, from becoming bottled up.

The only thing that can transform the world is love; however, the mind destroys love.

We need to study our own mind, to observe it, to profoundly investigate it, to truly comprehend it. Thus, only in this way, by becoming masters of ourselves, masters of our own mind, will we kill the killer of love; thus, we will become truly happy.

Those who live fantasizing a great deal about love, those who live making projections about love, those who want love to work in accordance to their likes and dislikes, projections and fantasies, norms and prejudices, memories and experiences, etc., will indeed never know what love is, since in fact, they have become enemies of love.

It is necessary to comprehend in an integral manner the processes of the mind when it is under the effect of a state of accumulated experiences.

Many times teachers reprimand students as is their right, yet they do it stupidly, without any serious motive; teachers do not comprehend that every unjust reprimand lingers resentfully within the mind of their students. Thus, usually, the outcome of such a mistaken procedure against the students is the loss of love towards their teachers.

The mind destroys love, and this is something that school, college, and university teachers must never forget.

It is necessary to comprehend in depth all of those mental processes that terminate the beauty of love!

It is not enough to be a parent; it is necessary to know how to love. Parents believe that they love their children because they begot them, because they relate to them, thus they keep hold of them such as when someone keeps hold of a bicycle, a car, or a house. So, such a sense of possession and dependency is usually mistaken for love, but it can never be love.

Teachers in the school, which is our second home, believe they love their students because they are responsible for them, but that is not love. The sense of possession or dependency is not love.

The mind destroys love; only by comprehending all of the mistaken functioning of our mind—namely our absurd way of thinking, our wrong habits, mechanical or involuntary behaviors, wrong way of looking at things, etc.—can we truly experience and live that which does not belong to time, and which is called love.

Those who want to transform love into a piece of their mechanical routine, those who want to compel love to walk upon the mistaken track of their own prejudices, cravings, fears, experiences of life, selfish ways of looking at things, mistaken ways of thinking, etc., do in fact terminate love, because love never allows itself to be subdued.

Those who want to compel love to work under their “I” namely, as “I like,” “I desire,” “I think,” will lose love, because Cupid, the God of Love, will never submit to being enslaved by the “I.”

We have to annihilate the “I,” the “myself,” the “self-willed,” so that we do not lose the child of love.

The “I” is a collection of memories, cravings, fears, hatreds, passions, experiences, selfishness, envies, ambitions, lusts, etc.; thus, only by separately comprehending each defect, by separately studying and directly observing it—not only in the intellectual level but also in all the subconscious levels of the mind—will each defect disappear; this is how we die from moment to moment. Thus, in this manner and only in this manner, can we achieve the disintegration of the “I.”

Those who want to bottle up love within the horrible bottle of the “I” lose love and remain without it, because love can never be bottled up. Regrettably, people want to bottle up love, they want to compel it to behave in accordance to their habits, desires, customs, etc. Yes, people want love to submit to their “I,” and this is completely impossible, because love does not comply with the “I.”

Enamored couples, or better said, impassioned couples, assume that they can compel love to faithfully march on the track of their own desires, concupiscence, errors, etc., yet this manner of proceeding is totally mistaken.

So, enamored or sexually impassioned couples (which is what is more abundant in this world) often say “Let’s talk about us!” then, afterwards come conversations, projections, longings, and sighs between them. Each of them has something to say, thus they express their projections, desires, how they look at things of life, thus, each wants to compel love like the engine of a train, and to slide it along the projected rigid steel tracks of their mind.

How wrong, how lost are these enamored or impassioned couples! How far away from reality they are!

Love does not comply with the “I,” thus, when soul-mates want to chain it down by the neck and subdue it, it escapes, leaving the couple in disgrace.

The mind has the bad habit of comparing. A man compares one girlfriend with another; a woman compares one man with another. A teacher compares one student with another student, as if all of his students do not deserve unique appreciation. Indeed, all types of comparisons are abominable.

The one who gazes at a beautiful sunset and compares it with another does not really know how to comprehend the beauty that he has before his eyes.

The one who gazes at a beautiful mountain and compares it with another that he saw yesterday is not really comprehending the beauty of the mountain that he has before his eyes.

True love does not exist where there is comparison. A father and a mother who really love their children will never compare them with anyone; they will simply love them, and that is all.

A husband who loves his wife never makes the mistake of comparing her with anyone else; he loves her, and that is all.

The teachers who really love their students never discriminate among them, they never compare them amongst each other; they truly love them, and that is all.

A mind divided by comparisons and enslaved by dualism destroys love.

A mind divided by the struggle of the opposites is not capable of comprehending the new; it becomes petrified, it becomes frozen.

The mind has many depths, regions, subconscious areas, nooks; nevertheless, something valuable is in its center: this is the Essence, the consciousness.

When the dualism of the mind is terminated, when the mind becomes integrated, serene, quiet, profound, when it no longer compares, then the Essence, the consciousness, awakens; this awakening must be the true objective of fundamental education.

Let us distinguish between objectivity and subjectivity. Awakened consciousness exists within objectivity, whereas subconsciousness, that is, sleeping consciousness, exists within subjectivity.

Only objective consciousness can enjoy objective knowledge.

The intellectual information that is presently collected by the students from all of the schools, colleges, and universities is one hundred percent subjective.

Understand this: objective knowledge will never be acquired without objective consciousness.

Students must first achieve Self-cognizance, and thereafter objective consciousness.

Objective consciousness and objective knowledge are achievable only when we tread upon the path of love.

It is necessary to comprehend the complex problem of the mind if we truly want to tread upon the path of love.

Knowing How to Listen

Many orators who astound with their eloquence exist in this world, however, few are the ones who know how to listen, since to know how to listen is very difficult. Indeed, few are the individuals who know how to listen.

When a teacher or a lecturer speaks, the audience seems to be very attentive, as if they were following in detail each word of the speaker. Everything indicates that they are listening, that they are in a state of alertness, nevertheless, within the psychological depth of each individual there is a secretary that translates each word of the speaker.

That secretary is the “I,” the “myself,” the self-willed. The infamous job of that secretary consists in misinterpreting, in mistranslating the words of the speaker. Yes, the “I” translates in accordance with its prejudices, preconceptions, fears, pride, anxieties, ideas, memories, etc.

Students in their school or the individuals who as a group constitute the auditorium [from Latin *audire*, “to listen”] do not really listen to the speaker. They listen to themselves, they listen to their own “ego,” to their beloved Machiavellian ego that is not willing to accept what is real, true, essential.

Only in a state of alert novelty, with a spontaneous mind, free from the burden of the past, in a state of complete receptivity, can we listen without the intervention of that terrible, ill-omened secretary, namely, the “I,” the “myself,” the self-willed, the ego.

When the mind is conditioned by memory, it only repeats what it has accumulated.

A mind conditioned by the experiences of so many yesterdays can only see the present through the cloudy lens of the past.

If we want to know how to listen, if we want to learn how to listen so that we can discover the new, then we must live in accordance with the philosophy of momentariness. Yes, it is essential to live from moment to moment, without the preoccupations of the past and without projections of the future.

For the mind, the truth is unknowable from moment to moment. Therefore, our minds must always be alert, in complete attention, free from prejudgments and preconceptions, so that they can become truly receptive.

Schoolteachers must teach their students the profound significance of knowing how to listen.

It is necessary to learn how to live wisely, to refine our senses, to refine our behavior, our thoughts, our sentiments.

To have a great academic background is worthless if we do not know how to listen, if we are not capable of discovering the new from moment to moment.

We need to refine attention, to refine our manners, to refine ourselves, to refine many things, etc., nonetheless, it is impossible to become truly refined when we do not know how to listen.

Rough, rude, deteriorated, degenerated minds never know how to listen, never know how to discover the new. Those minds only apprehend—and in a mistaken manner—the absurd translations of that satanic secretary named “I,” myself, the ego.

To be refined is something very difficult, and it requires complete attention. Someone can appear to be a very refined person regarding fashion, suits, dresses, gardens, cars, and friendships, however, within his psyche he will continue to be rough, crude, and unpleasant.

Those who know how to live from moment to moment walk indeed upon the path of true refinement.

Those who have a receptive, spontaneous, integral, alert mind walk upon the path of authentic refinement.

The one who receives everything as new, with an open mind, abandoning the burden of the past, preconceptions, prejudices, jealousies, fanaticisms, etc., marches victoriously along the path of authentic refinement, whereas the degenerated mind lives imprisoned in the past, in preconceptions, pride, self-esteem, prejudices, etc. Yes, the degenerated mind does not know how to see the new, does not know how to listen; it is conditioned by self-esteem.

The fanatics of Marxism-Leninism do not accept the new, they do not admit the fourth characteristic of all things, that is, the fourth dimension, because of pride. They love themselves too much, they attach themselves to their own absurd materialistic theories, and when we place them on the field of concrete facts, that is, when we demonstrate to them the absurdity of their sophisms, then they raise their left arm, look at their wristwatch, give an evasive excuse, and leave.

Thus, their degenerate minds, their decrepit minds, do not know how to listen nor how to discover the new; their minds do not accept reality, because they are bottled up within their narcissism. These are minds that love themselves too much, minds that do not know about cultural refinements, these are minds that are crude, course, rough, minds that only listen to their beloved ego.

A fundamental education teaches how to listen; it teaches how to live wisely.

Teachers of schools, colleges, and universities must teach their students the authentic path of true, vital refinement.

It is worthless to spend ten or fifteen years in schools, colleges, and universities if upon completion of our studies we are true pigs internally, concerning our thoughts, ideas, feelings, and habits.

A fundamental education is needed in an essential manner, because the new generations represent the beginning of a new era.

The hour for a true revolution has arrived; the moment for a fundamental revolution has arrived.

The past is the past and has already given its fruits. We need to comprehend the deep significance of the moment in which we live.

Wisdom and Love

Wisdom and love are the two basal pillars of every true civilization.

On one plate of the scale of Cosmic Justice we must place wisdom and on the other we must place love.

Wisdom and love must be mutually equilibrated. Wisdom without love is a destructive element. Love without wisdom can lead us into error, "Love is law, but cognizant love."

It is necessary to study much and acquire knowledge, but it is also urgent to develop the spiritual Being within us.

Knowledge without having the spiritual Being harmoniously well developed within us becomes the cause of that which is called "swindling." Whereas, having the Being well developed within us, but without any type of intellectual knowledge, is the origin of stupid saints.

A stupid saint has his spiritual Being very well developed, however, since he does not have intellectual knowledge, he cannot do anything because he does not know how. Yes, a stupid saint has the power of doing, but he cannot do because he does not know how.

Intellectual knowledge without the spiritual Being very well developed produces intellectual confusion, perversity, pride, etc.

During the Second World War, thousands of scientists who were devoid of any spiritual element committed terrible crimes in the name of science and humanity, with the purpose of executing scientific experiments.

We need to develop a powerful intellectual culture, yet this must be terrifically equilibrated with a true, cognizant spirituality.

We need both a revolutionary ethics and a revolutionary psychology if indeed we want to dissolve the "I" in order to develop the legitimate spiritual Being within.

It is regrettable that because of the lack of love people use their intellect in a destructive manner.

Students need to study science, history, mathematics, etc. It is necessary to acquire vocational skills with the purpose of becoming useful to our fellow men.

So, it is necessary to study, it is indispensable to accumulate basic knowledge; however, fear is not indispensable.

Many people accumulate knowledge because of fear; they are afraid of life, death, hunger, misery, of "what people might say," and this is why they study.

We must study because of love towards our fellowmen, with the longing of serving them better, but we must never study because of fear.

In the practicality of life we have been able to verify that all those students who study because of fear, sooner or later are transformed into swindlers.

We need to be sincere with ourselves in order to observe and discover within ourselves all the processes of fear.

We must never forget that in life fear has many phases. Sometimes fear is mistaken for courage. On the battlefield, the soldiers seem to be very brave, yet indeed, they move and fight because of fear. At first glance, a suicidal person also seems to be very brave, yet he really is a coward who is afraid of life.

In life, swindlers appears to be very brave, but deep down they are cowards; when swindlers are afraid, they often use their profession and power in a destructive manner, i.e. Castro Ruz in Cuba.

We never pronounce ourselves against the experience of practical life nor against the cultivation of intellect, yet, we condemn the lack of love.

Knowledge and the experiences of life become destructive when there is a lack of love.

Usually, the ego ensnares experiences and intellectual knowledge when love is absent.

When the ego uses experiences and the intellect, it abuses them in order to grow stronger.

Thus, when the ego is disintegrated, experiences and the intellect are handled by the hands of our Innermost Being; then, any abuse becomes impossible.

Every student must guide himself through the vocational path and study in depth all those theories that are related to his vocation.

Studies and the intellect do not harm anyone; nevertheless, we must not abuse the intellect.

We need to study to avoid abusing the mind. Whosoever wants to study the theories from different vocations, whosoever wants to harm others with the intellect, whosoever exercises violence against the neighbor's mind, etc., abuses the mind.

It is necessary to study vocational subjects and spiritual subjects in order to have an equilibrated mind.

It is essential to arrive at the intellectual synthesis and at the spiritual synthesis, if indeed what we want is an equilibrated mind.

If the teachers of schools, colleges, and universities want to lead their students along the path of the fundamental revolution, then, indeed, they must study our revolutionary psychology in depth.

It is necessary for students to acquire their spiritual Being, that is, to develop within themselves their true Being, so that they leave the school transformed into responsible individuals and not into stupid swindlers.

Wisdom without love is useless. Intellect without love only produces swindlers.

Wisdom in itself is an atomic substance; it is atomic capital that must only be administered by individuals filled with true love.

Generosity

It is necessary to love and be loved, but to the disgrace of this world, people do not love nor are they loved.

Love is something unknown to people; regrettably, they easily mistake passion and fear for love.

If people were capable of loving and being loved, then wars would be impossible on the face of the Earth.

Many marriages—that could be truly happy—are disgracefully unhappy, due to old resentments accumulated within the memory.

If spouses had generosity, they would forget their painful past and would live in plenitude, filled with true happiness.

The mind kills love, destroys it. As well, experiences, old discussions, past jealousy, all of this accumulation of the memory destroy love.

Many resentful wives could be happy if they had enough generosity to forget the past and to live in the present adoring their husbands.

Many husbands could be truly happy with their wives if they had enough generosity in order to forgive old errors and forget the quarrels and unhappy situations that have accumulated in their memories.

It is necessary and essential for married couples to comprehend the profound significance of any given moment.

Husbands and wives must always feel as if they were recently married, forgetting the past, and living happily in the present.

Love and resentments are incompatible atomic substances. Thus, resentments of any kind cannot exist within love. Love is eternal forgiveness.

Love exists within those who feel true anguish for the suffering of their friends and enemies. True love exists in those who work with all of their heart for the wellbeing of the humble, of the poor, of the needy.

Love exists within those who, in a natural and spontaneous manner, feel sympathy for the peasant who waters the field with the sweat of his body, or for the villager who suffers, or for the beggar who asks for alms, or for the humble dog who, in anguish and sickness, dies of hunger on the side of the road.

Authentic generosity, true sympathy, and love exist when we help someone with all of our heart; when in a natural and spontaneous manner—without anyone demanding it from us—we take care of a tree and water the flowers of a garden.

Regrettably, people do not have true generosity towards the world; they are only concerned with their own selfish gains, longings, success, knowledge, experiences, sufferings, pleasures, etc.

Moreover, many people exist in this world who only possess a false generosity. False generosity exists in that sly politician, in that cunning electoral “wolf” who squanders money with the egotistical goal of obtaining power, prestige, position, wealth, etc. Therefore, we must not mistake a dog for a wolf, since true generosity is absolutely disinterested, yet this can easily be mistaken for the selfish and false generosity of those cunning political “wolves,” those capitalist crooks, those satyrs who covet women, etc.

We must be generous from our very heart, since true generosity is not of the mind; authentic generosity is the perfume of the heart.

If people were to have generosity, they would forget all those resentments accumulated within their memory, as well as all the painful experiences of many yesterdays; thus, they

would learn how to live from moment to moment, always happy, always generous, and filled with true sincerity.

Regrettably, the “I” is memory and lives in the past; it always wants to return to the past. The past terminates relationships, it destroys happiness, it kills love.

A mind that is bottled up within the past can never comprehend in an integral manner the profound significance of any living moment.

Many are the people who write to us in search for consolation, asking us for a precious balm in order to heal their painful heart, but few are those who worry about how to comfort the afflicted one.

Many are the people who write to us about the miserable state in which they live, yet rare are those who break their only loaf of bread, which will feed them, in order to share it with others who need.

People do not want to understand that a cause is behind any effect, and that only by altering the cause do we modify the effect.

The “I,” our beloved “I,” is energy that has lived within our forefathers and which has generated—in the past—certain causes whose present effects condition our existence.

We need generosity in order to modify past causes and thus transform present effects. So, we need generosity in order to wisely guide the ship of our existence; yes, we need generosity in order to radically transform our own life.

Understand: legitimate, effective generosity is not of the mind. Authentic sympathy and true sincere affection can never be the outcome of fear.

It is necessary to comprehend that fear destroys sympathy, terminates the generosity of the heart, and annihilates within us the delicious perfume of love.

Fear is the root of any corruption, the secret origins of any war; it is mortal venom that degenerates and kills.

School, college, and university teachers must comprehend the necessity of guiding their students along the path of true generosity, courage, and sincerity of the heart.

The rancid and torpid people from past generations have not comprehended what that venom called fear is, instead, they have cultivated fear like an ill-fated flower in a greenhouse. Thus, corruption, chaos, and anarchy are the outcome of such a procedure.

Teachers must comprehend the hour in which we live, the critical times in which we are found, and the necessity of raising the new generations upon a solid base of revolutionary ethics that will be in tune with the atomic era, which in these moments of pain and suffering is dawning amongst the august thundering of thought.

Fundamental education is based on a revolutionary psychology and on a revolutionary ethic that vibrate in their own accord with the newly vibrating rhythm of the new era.

The sense of cooperation will completely displace the horrible battle of egotistical competition. It is impossible to know how to cooperate when we exclude the effective and revolutionary principle of generosity.

Therefore, it is essential to comprehend in an integral manner— not only in the intellectual level but also within the different unconscious nooks of our subconscious and unconscious mind— what the lack of generosity and the horror of egotism are. Thus, only by having cognizance of what egotism and lack of generosity are can the delectable fragrance of true love and effective generosity—which are not of the mind—bloom from within our hearts.

Comprehension and Memory

To remember is to try to store in the mind what we have heard, seen, read, been told by others, and has happened to us, etc.

Teachers want their students to store in their memory—all with periods and commas—their words, their phrases, what is written in schoolbooks, entire chapters, heavy homework, etc.

To pass tests means to remember what we have been told, what we have mechanically read, that is, to verbalize the memory, to repeat like parrots, cockatoos, or parakeets all that we have stored in our memory.

It is necessary for the new generations to comprehend that to repeat—like an audio disc recorder—all of the recordings made within the memory does not signify the acquisition of deep comprehension. To remember does not mean to comprehend, thus, it is worthless to remember, if one has not comprehended. Thus, remembrance belongs to the past; it is something dead, something no longer alive.

It is indispensable, it is essential, and a topic of actuality and palpitating meaning, for all the students of schools, colleges, and universities to truly comprehend the deep significance of profound comprehension.

To comprehend is something immediate and direct, something that is vivid and intense, something that we experience very profoundly, and which inevitably becomes the true intimate source of conscious action.

To remember or to recollect is something dead, something that belongs to the past, that unfortunately becomes an ideal, a motto, an idea, an idealism that we want to mechanically imitate and unconsciously follow.

In true comprehension, in profound comprehension, in intimate in-depth comprehension, there is only the intimate pressure of the consciousness, a persistent pressure born from the Essence that we carry within, and that is all.

Authentic comprehension is manifested as a spontaneous, natural, and simple action, free from the depressing process of selection; it is pure, without any type of indecision.

When comprehension is transformed into the secret source of action, it is formidable, marvelous, it becomes edifying and essentially dignifying.

When action is based upon the remembrance of what we have read, or upon the ideal that we long for, or upon the norms of conduct that we have learned, or upon the experiences that we have accumulated within the memory, etc., it becomes calculative, that is, it becomes an action that depends upon the depressing process of selecting options, it is dualistic, it is based on conceptual options that inevitably lead only to error and pain.

The idea of adapting action to memory, trying to modify action so that it coincides with the recollections accumulated within our memory, is something artificial, absurd, without spontaneity, that inevitably leads only to error and pain.

Passing tests or passing a school year can be accomplished by any dim-wit who has a good dose of astuteness and memory. However, to comprehend the subjects that have been studied, and that one is going to be examined on, is something very different: this has nothing to do with memory, it belongs to true intelligence, which must not be mistaken for intellectualism.

Those individuals who want to base all the actions of their life on ideals, theories, and all that various recollections accumulated in the warehouses of their memory, always go around from comparison to comparison, and where comparison exists, envy also exists. They compare themselves with their neighbors; they compare their children and relatives with the children and relatives of their neighbors. They compare their house, furniture, clothes, and all their possessions with the possessions of their neighbors. They compare their ideas, the

intelligence of their children with the ideas and intelligence of other people, and so on and so forth; thus, this is how envy appears, which then is transformed into the hidden, twisted source of action.

For the disgrace of this world, the whole mechanism of society is based on envy and the spirit of acquisition. Everyone envies everyone else. We envy ideas, things, people, and we want to acquire more and more money, new theories, new ideas that we accumulate in our memory, new things in order to dazzle our neighbors, etc.

In true, legitimate, and authentic comprehension exists true love, not mere verbalization of the memory.

The things that we remember, those things that are confined to our memory, soon fall into oblivion because our memory is unfaithful. Students store—within the warehouses of their memory—ideals, theories, and complete texts that are useless in the practicality of life, because in the end they disappear from their memory without leaving a single trace.

People who live only reading and reading mechanically, who enjoy storing theories within the storerooms of their memory, destroy their mind, they miserably damage it.

We do not pronounce ourselves against true, profound, and cognizant study based on in-depth comprehension. We only condemn the antiquated methods of obsolete pedagogy; we condemn all mechanical systems of studying, any memorization, etc., because where true comprehension exists, remembrance is irrelevant.

We need to study, we need useful books; thus, teachers of school, colleges, and universities are necessary. Likewise, gurus, spiritual guides, mahatmas, etc., are necessary. Nevertheless, it is necessary to comprehend the teachings in an integral manner, and not merely stuff them into the storerooms of our unfaithful memory.

We cannot become truly free as long as we commit the mistake of comparing ourselves with the stored recollections of our memory and with the ideal of what we have the ambition of becoming or not becoming.

When we truly comprehend the teachings we attend, then we do not need to memorize them nor transform them into ideals.

True love cannot exist where there is comparison of what we are here and now with what we want to become later, where there is comparison of our practical life with the ideal or model to which we want to adapt.

Any comparison is abominable; any comparison brings fear, envy, pride, etc., i.e. fear of not attaining what we want, envy because of the progress of our neighbor, pride because we believe we are superior to others.

What is important in the practicality of the life that we live—whether we are ugly, envious, selfish, covetous, etc.—is to not boast about being saints, but to start from absolute zero, and to profoundly comprehend ourselves as we are, not as we want to become or as we pretentiously consider to be.

It is impossible to dissolve the “I,” the myself, if we do not learn to observe ourselves, if we do not learn how to perceive, in order to comprehend in an efficient and absolutely practical manner what we really are, here and now.

If we really want to comprehend, we must listen to our masters, gurus, priests, preceptors, and true spiritual guides.

Youngsters of this new generation have lost the sense of respect and veneration towards their parents, masters, gurus, mahatmas, and true spiritual guides, etc.

It is impossible to comprehend the teachings when we do not know how to venerate and respect our parents, masters, preceptors, or true spiritual guides.

The simple, mechanical remembrance of what we have learnt by memory—without in-depth comprehension—mutilates the mind and heart, and engenders envy, fear, pride, etc.

When we truly know how to listen in a profound and cognitive manner, then a wonderful power—free from all mechanical processes, free from all reasoning, free from any remembrance—an extraordinary, natural, and simple comprehension, emerges within us.

If the brains of students are relieved from the enormous effort of memory that they have to exert, then it would be totally possible to teach the structure of the nucleus and the periodic table of elements to secondary students, as well as for a college student to comprehend the law of relativity and quantum physics.

Based on the talks that we have had with some teachers of secondary schools, we comprehend that they are attached with true fanaticism to the old, antiquated, and obsolete pedagogy. Thus, they want the students to learn everything by memory, even if they do not comprehend it. Sometimes they accept that it is better to comprehend than to memorize, but they insist that the formulae of physics, chemistry, mathematics, etc., must be recorded in the memory.

It is clear that such a concept is false, because when a formula of physics, chemistry, mathematics, etc., is wisely comprehended—not only in the intellectual level but also within the other levels of the mind, namely: unconscious, subconscious, infraconscious levels, etc.—then, it is not necessary to record it in the memory since it becomes part of our psyche and can manifest as immediate instinctual knowledge when the circumstances of life demand it. This integral knowledge grants us a certain type of omniscience that is a kind of objective, cognizant manifestation.

In-depth comprehension within all the levels of the mind is only possible by means of introspective, profound meditation.

Integration

To attain a total psychological integration is one of the greatest longings in revolutionary psychology.

If the “I” was a unity, then the problem of psychological integration would be resolved with great ease; regrettably—to the disgrace of this world—the “I” exists within every person in a pluralized manner.

The pluralized “I” is the fundamental cause of all our intimate contradictions.

If, in front of a full-length mirror, we could see ourselves psychologically, that is, if we could see in the mirror all of our intimate psychological contradictions, then we would arrive at the embarrassing conclusion that we still do not have true individuality.

The human organism is a wonderful machine controlled by the pluralized “I,” which revolutionary psychology studies in depth.

“I am going to read the newspaper,” says an intellectual “I”; “I want to go to a party,” exclaims an emotional “I”; “to hell with the party,” grumbles an “I” of movement, “it is better if I go for a walk”; “I don’t want to go for a walk,” shouts an “I” of instinctive conservation, “I am hungry and I am going to eat.”

Each one of these little “I”s—which constitute the pluralized ego—wants to command, wants to be the boss, the leader.

In light of revolutionary psychology we can comprehend that the “I” is a legion and that the human organism is a machine.

These many “I”s quarrel among themselves, they fight for supremacy; each one of them wants to be the chief, the boss, the leader. These “I”s shockingly clarify the deplorable state of psychological dispersion within which live the wretched intellectual animals mistakenly called humans.





The Mocking of Christ by the Limbourg Brothers

It is necessary to comprehend what the word dispersion means in psychology: to disperse oneself means to separate oneself, to scatter oneself, to rend oneself asunder, to contravene oneself, etc.

The principal cause of psychological dispersion is envy, which sometimes manifests itself through exquisitely subtle and delectable forms.

Envy is multifaceted, and there are thousands of reasons to justify it. Envy is the secret helix of the whole social machinery. Imbeciles delight in justifying envy.

The wealthy envy the wealthy and want to be wealthier. The poor envy the wealthy and want to be wealthy as well. Writers envy writers, thus they want to write better. Those with much experience envy those who have more experience, thus they want to have even more experience.

People are not satisfied with bread, clothing, and shelter. The secret helix of envy produces in them desires of improvement, of acquiring more and more things—i.e. a car, a house, and a suit like those of the neighbor; a great amount of money like the amounts of friends or enemies, as well as their dresses, dinner suits, virtues, so as not to be less than them, etc.

The most tragic thing of all of this is that the cumulative process of experiences, virtues, things, money, etc., strengthens the pluralized “I”, thus intensifying within us the intimate contradictions, the horrifying wounds and cruel battles, etc., of our inmost nature. All of this brings pain, and can never bring true joy to the afflicted heart. Rather, all of this only produces an increment of cruelty in our psyche, a multiplication of pain, and an ever more profound discontentment.

The pluralized “I” always finds justifications, even for the worst of crimes, thus the pluralized “I” says through swindlers that the process of envying, acquiring, accumulating, obtaining—even when it is at the expense of the neighbor’s work—is evolution, progress, advancement, etc.

People have their consciousness asleep and do not realize that they are envious, cruel, covetous, jealous; moreover, when for some reason they do realize all of this, they justify themselves, they condemn and search for evasions, but they do not comprehend.

Envy is difficult to discover due to the concrete fact that the human mind is envious. The structure of the mind is based on envy and acquisition.

Envy begins at school desks—i.e. we envy our classmates’ best intelligence, their best grades, their best suits, their best dresses, best shoes, best bicycle, their beautiful roller skates, their nice-looking sport suits, etc.

Teachers—whose duty is to mold the personality of their pupils—must comprehend what the infinite processes of envy are, and thereafter establish the necessary foundation for comprehension within the psyches of their students.

The mind—envious by nature—only thinks in accordance with the function of “more than”; i. e. “I can explain better than, I have more knowledge than, I am more intelligent than, I have more virtues than, more sanctifications than, more perfections than, more evolution than,” etc.

All of the functionalisms of the mind are based on the process of “more than.” “More than” is the intimate secret helix of envy.

“More than” is the comparative process of the mind, and all comparative processes are abominable. For example: “I am more intelligent than you; such a fellow is more virtuous than you; such a girl is better, wiser, kinder, more beautiful, etc., than you.”

“More than” is the creator of time, because the pluralized “I” needs time in order to become better than the neighbor; or in order to demonstrate to the family that he is very wise and that “he can”; or in order to “be someone” in life so that he can show off before his enemies or before those whom he envies that he is more intelligent, more powerful, stronger, etc.

Comparative thought is based on envy and produces that which is called discontent, uneasiness, bitterness.

Regrettably, people swing from one opposite to another opposite, from one extreme to another. They do not know how to walk in the middle; thus, many of them struggle against discontent, envy, greed, jealousy. Nevertheless, the struggle against discontentment will never bring true joy of the heart.

It is essential to comprehend that the true joy of the tranquil heart cannot be bought or sold; it is born within us with absolute naturalness and in a spontaneous manner only when we have comprehended in depth the very causes of discontentment: jealousy, envy, greed, etc.

Those who want to acquire money, a magnificent social position, virtues, satisfactions of all types, etc., with the purpose of attaining true contentment, are totally mistaken, because all of that is based on envy, and we can never arrive at the harbor of the tranquil and content heart through the path of envy.

The mind that is bottled up within the pluralized “I” makes a virtue of envy, and it even gives to itself the luxury of baptizing it with delectable names, i. e. progress, spiritual evolution, the longing for improvement, struggle for dignification, etc.

All of this produces dispersion, intimate contradictions, secret struggles, problems with difficult solutions, etc.

Thus, to find in life someone who is truly integral in the most complete sense of the word is very difficult.

Consequently, to attain total integration is totally impossible as long as the pluralized “I” continues to exist within us.

It is essential to comprehend that within each person exist three basic factors:

First, the personality.

Second, the pluralized ego.

Third, the psychic material, meaning, the very Essence of the person.

The pluralized “I” squanders the psychological material in atomic explosions of envy, jealousy, greed, etc; therefore, it is necessary to dissolve the pluralized “I,” with the purpose of accumulating within us that psychic material. In this manner we will establish in our interior a permanent center of consciousness.

Those who do not possess a permanent center of consciousness cannot be integral.

Only a permanent center of consciousness can give us true individuality.

Only the permanent center of consciousness makes us integral.

Simplicity

It is essential, it is indispensable, to develop cognitive creativity, because this brings true freedom of living to human beings; yet, it is impossible to attain the authentic faculty of profound critical analysis without comprehension.

Teachers of schools, colleges, and universities must guide their students along the path of cognitive self-criticism.

So far, in our former chapter, we widely studied the processes of envy; sequentially, if we want to terminate all of the shades of jealousy—whether this is religious or passionate jealousy, etc.—we must attain complete cognizance of what envy really is, because only by comprehending in depth and in an intimate manner the infinite processes of envy can we be done with all types of jealousy.

Jealousy destroys marriages, jealousy destroys friendships, jealousy provokes religious wars, fratricidal hatreds, assassinations, and all types of sufferings.

Envy with all of its infinite shades is hidden behind sublime purposes. Envy is hidden within those who after having been informed about the existence of sublime saints, Mahatmas, or Gurus, also desire to become saints. Envy is hidden within the exertions of that philanthropist who wants to surpass other philanthropists. Envy is hidden within every individual who covets virtues because in their mind they have the information or they have the data about the existence of sacred individuals filled with virtues.

Envy is the foundation of the desire of being a saint, of the desire of being virtuous, of the desire of being grand.

Saints have caused much harm with their virtues; this brings to our memory about the case of a man who considered himself to be very saintly. On a certain occasion, a starving and miserable poet knocked at the door of this saint of our story, in order to place in his hands a lovely verse especially dedicated to him. The poet waited... in exchange, he only wanted a coin in order to buy food for his exhausted and aged body.

The poet imagined many things, but never an insult. Thus, great was the poet's surprise when that saint, with a pitiful look and wrinkled temple, closed the door in his face after telling the unfortunate poet, "Get out of here my friend, get out, get out... I do not like these things, I detest flattery... I do not like the vanities of this world; this life is an illusion... I follow the path of humility and modesty."

Yes, the unfortunate poet received—like a slap on the face—an insult, a rude word to hurt, instead of the coin that he wanted from the saint; thus, with his aching heart, and the lyre shattered into many pieces, he withdrew slowly... slowly... slowly... along the streets of the city.

The new generation must edify itself on the basis of authentic comprehension, because this is totally creative.

Memory and remembrance are not creative. Memory is the grave of the past. Memory and remembrance are death.

True comprehension is the main psychological factor of total liberation.

The remembrances of the memory can never bring us true liberation because they belong to the past, and therefore, they are dead.

Comprehension does not belong to the past nor to the future; comprehension belongs to the moment in which we are living, here and now, whereas memory always implies the notion of the future.

It is essential to study science, philosophy, art, and religion; however, these studies must not be entrusted to the fidelity of memory, because memory is not faithful.

To store knowledge within the tomb of memory is an absurdity. Yes, it is stupid to bury within the crypt of the past the knowledge that we must comprehend.

We can never pronounce ourselves against studying, against wisdom, or against science; however, to store the living jewels of knowledge within the rotten grave of memory is an incongruity.

It is necessary to study, investigate, and analyze, but we must profoundly meditate in order to comprehend within all of the levels of the mind.

A truly simple man has a simple mind, yet he is profoundly cognitive.

What is important in life is not that which we have accumulated within the tomb of our memory, but that which we have comprehended—not only in the intellectual level, but also within the different unconscious, subconscious levels of the mind.

Science and knowledge must be converted into immediate comprehension. When knowledge and studies have been transformed into authentic cognitive creativity, we can then comprehend any thing at once, because comprehension becomes immediate, instantaneous.

Complications do not exist within the mind of a simple man, because all the complications of the mind have their source in the memory. The Machiavellian “I” that we carry within is accumulated memory.

The experiences of life must be transformed into true comprehension; when experiences are not transformed into comprehension, then they continue to exist within the memory as the putrefied constituents of a tomb, upon which the luciferian and fatuous flame of the animal intellect is infamously glowing.

It is necessary to know that the animal intellect—totally deprived of all spirituality—is merely the verbalization of memory, which glows as the fire of a sepulchral candle upon a tombstone.

The mind of a simple man is free from experiences, because these have become cognizance; they have been transformed into cognitive creativity.

Death and life are found intimately associated. The plant sprouts only when the seed dies; likewise, comprehension is born only when experiences die. This is a process of authentic transformation.

A complicated man has his memory filled with experiences. This shows his lack of cognitive creativity, because when experiences are completely comprehended in all of the levels of the mind, they then cease to exist as experiences and are born as comprehension.

Firstly, it is necessary to experience, but we must not linger on the field of experiences, because the mind then becomes complicated and difficult. It is necessary to live life intensely and to transform all of our experiences into authentic cognitive creativity.

Those who mistakenly assume that in order to be comprehensive, simple, and natural, we need to abandon the world, to live in isolated huts, and become mendicants who wear loincloths instead of elegant garments, are totally mistaken.

Many anchorites, many solitary hermits, many mendicants, have very complicated and difficult minds.

It is useless to withdraw from the world in order to live as hermits if the memory is filled with experiences that condition the flowing freedom of thought.

It is useless to live as hermits, wanting to undergo the life of saints, if the memory is stuffed with information that has not been properly comprehended, that has not become cognizance within the different nooks, corridors, and unconscious regions of the mind.

Those who transform intellectual information into true cognitive creativity, those who transform the experiences of life into true in-depth comprehension, these have nothing within the memory, they live from moment to moment filled with true plenitude; they have become simple and natural, even though they might live in luxurious residences surrounded by urban

life.

Children under seven years of age are full of simplicity and true interior beauty because the living Essence of life—in total absence of the psychological “I”—often expresses itself through them.

This, our lost infancy, must be re-conquered within our heart and within our mind. Yes, we must re-conquer innocence if we truly want to be happy.

When experiences and studies are transformed into in-depth comprehension, these do not leave residues within the tomb of the memory; then we become natural, simple, innocent, happy.

In-depth meditation on our experiences and acquired knowledge, the profound self-criticism, the intimate psychoanalysis, transforms everything into a profound cognitive creativity. This is the path of authentic happiness born from wisdom and love.

Assassination

Without a doubt, it is evident that to kill is the most destructive and most corrupt act known in this world.

The worst form of assassination consists in destroying the life of our fellowman.

Dreadfully horrible is the hunter who with his shotgun assassinates the innocent creatures of the forest; however, the one who assassinates a human being is a thousand times more monstrous, a thousand times more abominable.

Killing is not only done with machine-guns, shotguns, cannons, pistols, or atomic bombs: killing is also done by wounding the heart with a cruel look, with a look that humiliates, with a look full of contempt, with a look filled with hate; killing can be also done with an ungrateful action, or with a hideous action, or with an insult, or with a wounding word.

The world is filled with ungrateful patricides and matricides who have murdered their parents by means of their cold looks, or their cruel words, or their pitiless actions.

The world is filled with men who have unknowingly murdered their wives, and of women who have unknowingly murdered their husbands.

Moreover, beyond the breaking point of disgrace in this cruel world in which we live, the human being even kills what he loves the most.

Man shall not live by bread alone, but also by various psychological factors.

Many were the husbands who would have lived longer if their wives had allowed them.

Many were the wives who would have lived longer if their husbands had allowed them.

Many were also the parents who would have lived longer if their children had allowed them.

Cruel words that kill, cold looks that hurt, ungrateful actions, etc. are the *causa causarum* of the illnesses that take our beloved relatives to the tomb.

This obsolete and degenerated society is filled with unconscious assassins who boast of being innocent.

Prisons are filled with assassins, nevertheless, the worst type of criminals boast of being innocent and are wandering around freely.

No form of assassination can have any justification. No problem in life is solved by killing a person.

Wars have never solved any problem. Nothing is solved by bombing defenseless cities and assassinating millions of people.

War is something extremely rude, coarse, monstrous, and abominable. Millions of stupid, unconscious, asleep human machines launch a war with the goal of destroying so many other millions of unconscious human machines.

Often a planetary catastrophe in the cosmos or an extremely bad position of the stars in space is enough in order for millions of men to launch any war.

Human machines have no cognizance of anything; this is why when certain types of cosmic waves secretly affect them, they move in a destructive manner.

If people awakened their consciousness, if students were educated wisely at school, if they were guided towards a cognizant comprehension about what enmity and war are, then how different they would fare; then, no one would launch a war, and the catastrophic waves of the cosmos would then be utilized in a different manner.

War smells like cannibalism, like a life inside caves, like bestialities of the worst kind, it smells like a bow, an arrow, and a spear in an orgy of blood. By all means, war is incompatible with civilization.

All men in war are fearful, cowards, and the heroes awarded with medals are precisely the most fearful and the most cowardly.

A person who commits suicide also seems to be very brave, but he was a coward because he was afraid of life.

Deep down, a hero is a suicidal person who in an instant of supreme terror commits the folly of suicide. Yes, suicidal madness is easily mistaken for heroic bravery.

If we carefully observe the behavior of a soldier during a war, namely his manners, his ways of looking, his words, the way he moves in the battlefield, we can then evidence how his total cowardice is manifested.

Teachers of school, colleges, and universities must teach their students the truth about war. They must guide their students to consciously experience the truth about war.



Kazimiera Mika, a ten-year-old Polish girl, mourns the death of her older sister, who was killed in a field near Jana Ostroroga Street in Warsaw during a German air raid by Luftwaffe. Photographer Julien Bryan described the scene in "Warsaw: 1939 Siege; 1959 Warsaw Revisited.": "As we drove by a small field at the edge of town we were just a few minutes too late to witness a tragic event, the most incredible of all. Seven women had been digging potatoes in a field. There was no flour in their district, and they were desperate for food. Suddenly two German planes appeared from nowhere and dropped two bombs only two hundred yards away on a small home. Two women in the house were killed. The potato diggers dropped flat upon the ground, hoping to be unnoticed. After the bombers had gone, the women returned to their work. They had to have food. But the Nazi fliers were not satisfied with their work. In a few minutes they came back and swooped down to within two hundred feet of the ground, this time raking the field with machine-gun fire. Two of the seven women were killed. The other five escaped somehow. While I was photographing the bodies, a little ten-year old girl came running up and stood transfixed by one of the dead. The woman was her older sister. The child had never before seen death and couldn't understand why her sister would not speak to her... The child looked at us in bewilderment. I threw my arm about her and held her tightly, trying to comfort her. She cried. So did I and the two Polish officers who were with me..."

If people had full cognizance of the tremendous truth about war, if teachers knew how to wisely educate their students, then no citizen would allow himself to be taken to the slaughter.

A fundamental education must be immediately taught in all schools, colleges, and universities, because it is precisely at the school desks where the work for peace must be exerted.

It is essential for the new generations to become completely cognizant about what savagery and war are.

Enmity and war in all of its aspects must be comprehended in depth at schools, colleges, and universities.

The new generations must comprehend that old people—based on their rancid and torpid ideas—always sacrifice the youngsters; yes, old people take the youngsters like oxen into the slaughterhouse.

Youngsters must not allow themselves to be convinced by the militarist propaganda nor by the old people's warmonger reasoning, because one form of reasoning opposes another, and one opinion opposes another opinion, yet the truth about war has nothing to do with reasoning or opinions.

Old people have thousands of justifications for war and sending the youngsters to the slaughter.

What is important is not to reason about war, but to experience the truth of what war is.

Here, we are not pronouncing ourselves against reasoning nor against analysis, we are only stating that we must first experience the truth about war, and thereafter we can grant ourselves the luxury of reasoning and analyzing.

It is impossible to experience the truth about "not killing" if we exclude inner, profound meditation, because only very in depth meditation can lead us to experience the truth about war.

Teachers must give their students not only intellectual information, but must also teach them how to control the mind and how to experience the Truth.

This obsolete and degenerated race thinks about nothing but killing. This matter of killing and more killing is only suited for a degenerated human race.

The agents of crime propagate their criminal ideas through television and cinema. Yes, on a daily basis, on the screens of televisions and cinemas, as well as through magazines, etc.—using infantile cartoons and caricatures—new generations of children receive a very strong dose of poisonous information about murders, shootings, terrible crimes, etc.

Television can no longer broadcast without displaying words filled with hatred, bullets, and perversity. The governments of the Earth are not doing anything against this propagation of crime.

This is how the minds of children and youngsters are now guided by the agents of crime along the path of delinquency.

This idea of killing is already so propagated, so diffused via the cinema, tales, etc., that it has become completely familiar to all the world. The rebels of this new generation have been educated for crime, they kill for the pleasure of killing, they delight in watching others dying. Yes, they have learned all of this on television, at the cinema, in novels, comics, and magazines.

So, crime reigns everywhere, and governments do nothing in order to amend this instinct of killing from its very roots.

It is up to teachers in schools, colleges, and universities to vehemently complain, and move Heaven and Earth in order to correct this mental epidemic.

It is essential for the teachers in schools, colleges, and universities to give a shout of alarm, and ask all the governments of the Earth for the censure of cinema, television, etc.

Yes, crime is multiplying terribly due to all of these spectacles of blood; thus, at the rate we are going, the day will come soon when no one will be able to walk freely on the streets without fear of being assassinated.

Radio, cinema, television, and bloody magazines have become broadcasting devices of crime; they have given so much propagation to the felony of killing that they have made it very enjoyable to weak and degenerated minds, to the point that nobody touches their heart before shooting or stabbing another person.

By dint of so much propagation of the felony of killing, weak minds have become too familiarized with crime, to the point that now they even give themselves the luxury of killing as an imitation of what they saw at the cinema or on television.

Teachers who are the educators of people are obliged—as a fulfillment of their duty—to struggle for the new generations by asking the governments of the Earth for the prohibition of all spectacles of blood; to that end, for the cancellation of all types of films related with assassinations, thieves, etc. This endeavor of teachers also must extend against bullfighting and boxing.

The bullfighter is the most cowardly and criminal fellow. The bullfighter wants all the advantages for himself in order to kill as a public entertainment.

The boxer is another monstrous fellow of assassination, who—in a sadistic manner—hurts and kills for public entertainment.

These types of bloody spectacles are one hundred percent barbaric; they stimulate the mind to move towards the path of crime.

If indeed we want to struggle for peace in the world, then we must begin an in-depth campaign against bloody spectacles, because as long as the destructive factors continue to exist within the human mind, wars will be inevitable.

Yes, the factors that produce war exist within the human mind. These factors are hate, all of the aspects of violence, egotism, anger, fear, criminal instincts, militarist ideas propagated by television, radio, cinema, etc.

As long as the psychological factors that produce war continue to exist within the human mind, the propaganda for peace, the Nobel peace prizes, are an absurdity.

Presently, many assassins are awarded the Nobel peace prize.

Peace

Peace cannot emerge from the mind because it is not of the mind. Peace is the delectable perfume of the tranquil heart.

Peace is not a matter of projections, international police, United Nations, League of Nations, international treaties, or invading armies that fight in the name of peace.

If we really want true peace we must learn how to live like a guard in time of war—always alert and vigilant, with a quick and flexible mind—because peace is not a matter of romantic fantasies or beautiful daydreams.

If we do not learn how to live in a state of alertness from moment to moment, then the path that leads to peace becomes too narrow, impossible; thus, after becoming extremely difficult, it finally ends at a dead end alley.

It is necessary to comprehend, it is essential to know, that the authentic peace of a tranquil heart is not a house where we will arrive and where we will find a beautiful maiden happily waiting for us, no! Peace is not a goal, or a place, etc. Therefore, to pursue peace, to seek it, to make projections about it, to fight in its name, to make propaganda about it, to found organizations in order to work for it, etc., are absolute absurdities, because peace is not of the mind; peace is the marvelous perfume of the tranquil heart.

Peace cannot be bought or sold, nor can it be acquired with a system of appeasement, special controls, police, etc.

In some countries, the national army goes through the fields, destroying towns, assassinating people, executing supposed bandits, all of this—they boast—is in the name of peace. The outcome of such procedures is the multiplication of barbarism.

Violence begets more violence; hatred produces more hatred. Peace cannot be conquered; peace cannot be the outcome of violence. Peace comes to us only when we dissolve the “I,” only when we destroy all of those psychological factors within ourselves that produce wars.

If we want peace, we must contemplate, we must study, we must see the entire picture, and not only a corner of it.

Peace is born within us when—in an inner manner—we have radically changed.

These matters of control, pro-peace organizations, pacification, etc., are isolated details, spots in the ocean of life, or isolated fractions of the entire picture of existence, which can never solve the problem of peace in a radical, total, and definite manner.

We must look at the picture in its complete structure. The problem of the world is the problem of the individual, thus if the individual does not have peace within, then society, the world, will inevitably live in war.

Unless teachers of schools, colleges, and universities love barbarism and violence, they must work on behalf of peace.

It is essential and indispensable to show the students of the new generation the course to follow, the inner path that can take us with precise accuracy to the authentic peace of the tranquil heart.

People do not know how to really comprehend what true inner peace is; the only thing they want is for no one to pass in front of them, so that they are not disturbed or bothered, even when they take for granted—on their own account and risk—the right to hinder, bother, and make bitter the lives of their fellowmen.

People have never experienced true peace; they only have absurd opinions, romantic ideals, and mistaken concepts about peace.

For thieves, peace would be the joy of stealing with impunity, without the police crossing their way. Peace for smugglers would be to be able to smuggle their goods everywhere

without being stopped by the authorities. Peace for exploiters would be to be able to sell at an expensive price, to exploit their neighbors from left to right, without being stopped by the government inspectors. Peace for prostitutes would be to enjoy themselves in their beds of pleasure and to freely exploit men without the health or the police authorities ever intervening in their lives.

So, each person forms within their mind some fifty thousand absurd fantasies about peace. Yes, each person tries to build around themselves a selfish wall made of false ideas, beliefs, opinions, and absurd concepts about peace.

Each one wants peace according to their way, according to their cravings, according to their likes, according to their habits, or mistaken customs, etc. Each one wants to lock themselves within a fantastic protective wall, with the purpose of living within their own mistakenly conceived peace.

Yes, people fight for peace, they desire it, they want it—nevertheless, they do not know what peace is.

People want only to be undisturbed in order to be able to very peacefully do their devilish things at ease. This is what they conceive as peace.

It does not matter what devilish things people do, since each one believes that what they do is good. People find justification even for the worst of crimes. If the drunkard is sad, he drinks because he is sad. If the drunkard is happy, he drinks because he is happy. The drunkard will always justify the vice of alcoholism. Thus, this is how all people are: they find justification for every crime. No one considers themselves to be perverse; all of them boast of being just and honest.

Many vagabonds exist who mistakenly suppose that peace is to live without working, very tranquil and without any effort whatsoever, within a world filled with marvelous romantic fantasies.

So, there exist millions of wrong opinions and concepts about peace. Thus, in this painful world in which we live, each one seeks their fantastic peace, the peace of their opinions. People want to see in the world the peace of their dreams, their special type of peace, even when each one continues to carry inside their mind the psychological factors that produce wars and enmity of all kinds.

In these times of world crisis, anyone who wants to become famous founds a pro-peace organization, makes propaganda, and becomes a paladin for peace. We must not forget that many political wolves have won the Nobel Peace Prize even when they might have filled an entire cemetery on their own account; yes, they have in one form or another secretly ordered the assassinations of many people when they saw themselves in danger of being eclipsed by them.

Nevertheless, many true masters of humanity exist who sacrificed themselves by teaching everywhere on Earth the doctrine for the dissolution of the “I.” These masters know by personal experience that only by dissolving the Mephistopheles that we carry within will the peace of the heart come unto us.

As long as hatred, covetousness, envy, jealousy, the spirit of acquisition, ambition, anger, pride, etc., continue to exist within each individual, there will inevitably be wars.

We know many people in the world who boast about having found peace; but, when we have studied these people in depth, we have been able to verify that they do not even remotely know about peace, they have merely locked themselves up within some consoling and solitary habit, or within a special belief, etc.; yet, indeed, these people have not even remotely experienced what the true peace of the tranquil heart is. Indeed, these people have only made up an artificial peace, which—based on their ignorance—they have mistaken for the authentic peace of the heart.

It is absurd to seek for peace amidst the mistaken walls of our prejudices, beliefs, preconceptions, desires, habits, etc.

True peace will not exist as long as the psychological factors that produce enmities, disagreements, problems, and wars continue to exist within the mind.

Authentic peace comes from legitimate beauty, wisely comprehended.

The beauty of the tranquil heart breathes out the delectable perfume of true inner peace.

It is essential to comprehend the beauty of friendship and the perfume of courtesy.

It is essential to comprehend the beauty of language. It is necessary for our words to be endowed with the substance of sincerity. We must never use arrhythmic, disharmonious, gross, and absurd words.

Each word must be a true symphony. Each phrase must be endowed with spiritual beauty. It is as bad to speak when we must be silent, as to be silent when we must speak. There are criminal silences and infamous words.

At times, it is a crime to speak, and likewise at other times, it is a crime to be silent. One must talk when one has to talk, and be silent when one has to be silent.

Therefore, let us not play with the word, because this carries a serious responsibility.

Each word must be weighed before being uttered, because each word can generate in the world much efficiency or much inefficiency, much benefit or much harm.

We must watch our gestures, manners, clothing, and all types of actions. May our gestures, clothing, our manners at the table, behavior when eating, manners of treating people at our living room, at the office, on the street, etc., be always filled with beauty and harmony.

It is necessary to comprehend the beauty of benignity, to feel the beauty of good music, to love the beauty of creative art; so, let us readjust our manner of thinking, feeling, and acting.

Supreme beauty can only be born within us when the "I" has died in a radical, total, and definite manner.

As long as the psychological "I" continues to be alive within us, we will always be ugly, horrible, disgusting. For us, as long as the psychological "I" continues to exist within us, beauty in its integral form will be impossible.

If we want authentic peace, we must reduce the "I" to cosmic dust. This is the only way to acquire inner beauty within. The enchantment of love and the true peace of the tranquil heart are born from such beauty.

Creative peace brings order within oneself; it eliminates confusion and fills us with legitimate happiness.

It is necessary to know that the mind cannot comprehend what true peace is. It is essential to understand that the peace of a tranquil heart does not come to us through effort, or by belonging to any society or organization dedicated to make propaganda for peace.

Authentic peace comes into us in a totally natural and simple manner when we re-conquer innocence within the mind and within the heart, when we become like delicate and beautiful children, who are sensitive to everything beautiful as well as to everything ugly, to everything good as well as to everything bad, to all that which is sweet as well as to all that which is bitter.

It is necessary to re-conquer our lost infancy, as much in the mind as in the heart.

Peace is something immense, immeasurable, infinite. It is not something formed by the mind, thus it can be neither the outcome of a caprice nor the product of an idea. Peace is an atomic substance that is beyond good and evil, a substance that is beyond any morality. It is a substance that emanates from the very bosom of the Absolute.

The Truth

This Via Crucis that is our miserable existence begins in infancy and youth with mental disorders due to intimate family tragedies, difficulties at home and at school, etc.

It is clear that during childhood and youth all these problems do not manage to really affect us—with few exceptions—in such a profound manner; however, when we become adults we start questioning: “Who am I? Where do I come from? Why do I have to suffer? What is the purpose of our existence?” etc.

On the path of life we all have asked ourselves these questions. We all have wanted at sometime to investigate, inquire, find out the “why” of so many sorrows, troubles, struggles, and sufferings, yet unfortunately, we always seem to end up caged within some theory, or within some opinion, or within some belief, or within what the neighbor stated, or within what some decrepit old foggy told us, etc.

Thus, since we have lost our true innocence and the peace of a tranquil heart, we are incapable of experiencing the truth directly, in all of its harshness, given that we depend on what others might say; so, because of this, we are obviously on the wrong path.

Capitalist society radically condemns the atheists, those who do not believe in God, whereas the Marxist-Leninist society condemns the theists, those who do believe in God; nevertheless, in essence, both beliefs are the same, a matter of opinions or caprices of people, their mental projections. Not credulity, incredulity, or skepticism signify the experience of the truth.

The mind can give itself the luxury of believing, doubting, of forming opinions, conjecturing, etc.; however, these are not experiences of the truth.

The blind can also give themselves the luxury of believing in the sun or not believing in it, and even doubting about its existence, nevertheless the king star will continue to give its light and life to everything that exists, without giving the slightest value to their blind opinions.

Many shades of false morality and many mistaken concepts of false respectability are hidden behind blind beliefs, behind incredulity and skepticism; the psychological “I” strengthens itself within those shadows.

Capitalist society and communist society each have—in their own manner and according to their caprices, prejudices, and theories—their special type of morals. Thus, what is moral within the capitalist society is immoral within the communist society, and vice-versa.

Morals depend upon customs, upon the place, upon the epoch. What is moral in one country is immoral in another country, and what was moral in one epoch becomes immoral in another. Morals do not have any essential value whatsoever; when they are analyzed in depth, they are revealed as one hundred percent stupid.

A fundamental education does not teach morals. A fundamental education teaches revolutionary ethics, and this is what the new generations need.

Since the terrifying night of ancient times, in every age, there have always been those who withdrew from the world in order to seek the truth.

Yet, to withdraw from the world in order to seek the truth is an absurdity, because the truth is found here and now, within the world and within the man.

The truth for the mind is the unknowable from moment to moment; yet, the way to discover it is not by withdrawing ourselves from the world or by abandoning our fellowmen.

To state that any truth is half-truth and thus any truth is half error is an absurdity. The truth is radical: the truth is or is not. The truth can never be half-truth, it can never be half error.

Likewise, it is an absurdity to state that the truth is of time and what was true at one time is not in another time. The truth has nothing to do with time; the truth is not temporary.

Yet, the “I” is time and therefore it cannot know the truth. Therefore, to adopt conventional, temporary, relative truths is an absurdity.

People mistake concepts and opinions for that which is the truth, yet the truth has nothing to do with their opinions or with their so-called conventional truths, because these are only irrelevant projections of the mind.

The truth for the mind is the unknowable from moment to moment; therefore it can only be experienced in the absence of the psychological “I.”

The truth is not a matter of beliefs, sophisms, concepts, opinions. The truth can only be known through direct experience.

The mind can only formulate opinions, yet opinions have nothing to do with the truth, because the mind can never conceive the truth.

Teachers of schools, colleges, and universities must attain the experience of the truth and thereafter expound the path to their students; they must explain to them that the truth is a matter of direct experience, and not a matter of theories, opinions, or concepts.

We can and we must study, but it is essential to experience—by ourselves and in a direct manner—the truth within each theory, concept, opinion, etc. Yes, we must study, analyze, inquire, but we also need with an unpostponable urgency to experience the truth contained within all the subjects that we study.

The experience of the truth is impossible as long as the mind is disturbed, convoluted, distressed by opposed opinions.

The experience of the truth is only possible when the mind is quiet, when the mind is silent.

Teachers of schools, colleges, and universities must point out to their students the path of profound internal meditation, because the path of profound internal meditation leads to the quietude and silence of the mind.

When the mind is quiet, when the mind is silent—that is, when the mind is empty of thoughts, desires, opinions, etc.—then, the truth comes into us.

Intelligence

We have been able to verify that many teachers of history in the Western world often scoff at the Buddha, Confucius, Mohammed, Hermes, Quetzalcoatl, Moses, Krishna, etc.

Shamefully, we have also been able to verify until complete satiation the sarcasm, the mockery, the irony hurled by teachers against ancient religions, against the gods, against mythology, etc. Precisely, all of this constitute definite signs of a lack of intelligence.

In schools, colleges, and universities, religious topics ought to be approached with more respect, with a great sense of veneration, with true creative intelligence.

Understand: religious forms conserve eternal values, which are organized according to the psychological and historical needs of each nation, of each race. So, all religions comprise the same principles, the same eternal values, which only differ in their religious form.

Therefore, it is not intelligent for a Christian to scoff at the religion of Buddha, or at the Hebrew religion or Hindu religion, because all religions rest on the same basis.

The satire used by many intellectuals to convey scorn against religions and their founders is rooted in the Marxist poison whose intoxication in these times creeps within all weak minds.

Teachers of schools, colleges and universities must guide their pupils on the path of true respect towards their fellowmen, since—by all means—the one who ridicules temples, religions sects, schools, or spiritual societies in the name of any type of theory, is a boor of the highest order, unworthy and perverse.

Upon completion of their studies, students have to know how to intelligently deal with people of all religions, schools, and sects, hence, it is not wise if they do not even know how to maintain the proper composure in a temple.

So, upon completion of ten or fifteen years of studies, young people find themselves as dim-witted and asleep as the rest of the human beings; that is, they find themselves as full of vacuity and as lacking in intelligence as the first day when they entered school.

It is essential for students to develop—amongst other things—the emotional center, because the intellect is not everything. It is necessary to learn how to feel the intimate harmonies of life, the beauty of a solitary tree, the singing of a bird in the forest, the symphony of music and colors of a beautiful dusk.

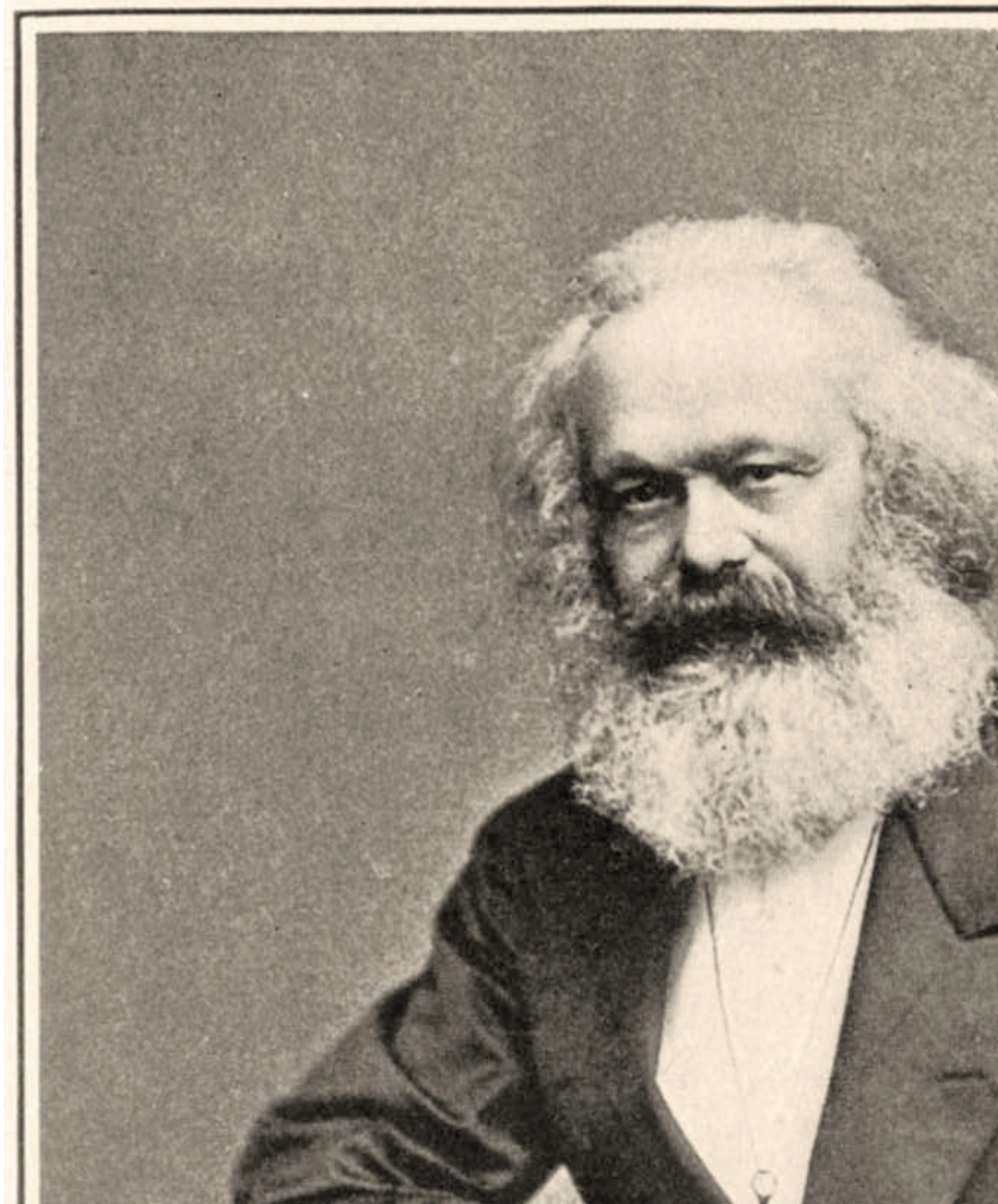
It is also necessary to feel and profoundly comprehend all of the horrible contrasts of life, such as the cruel and merciless social order of this age in which we live, with streets filled with unhappy mothers who—with their malnourished and starving children—beg for a piece of bread, the ugly buildings where thousands of poor families live, and the repugnant roads where thousands of cars circulate propelled by those fuels which harm organisms, etc.

Upon completion of their studies, students leave school, having to face not only their own egotism and their own problems, but also the egotism of other people and the multitude of problems of this human society. Regrettably, and the gravest of all, are those students who upon completion of their studies leave the school and—although having acquired intellectual preparation—do not have intelligence, because their consciousness is asleep, and thus they are deficiently prepared for the struggle against life.

The hour has arrived to investigate and discover that which is called intelligence, since dictionaries and encyclopedias are impotent in regards to a serious definition of intelligence.

There can never be a radical transformation nor true happiness without intelligence. Sadly, to find truly intelligent people in life is a great oddity. Yet, what is important in life is not only to know about the word “intelligence,” but to experience its deep significance within ourselves.

Many are those who boast about being intelligent. There is no wino who does not boast about being as intelligent as Karl Marx who, believing himself to be extremely intelligent, wrote his materialistic farce, for which the world has paid dearly: by the loss of the eternal values, by the shooting of thousands of priests from different religions, by the raping of Christian and Buddhist nuns, by the destruction of many temples, by the torture of thousands and even millions of people, etc.





Karl Marx, originator of Communism. The U.S. Senate Internal Security Subcommittee estimated that Communism caused the deaths of 35 million to 45 million in the Soviet Union and 34 million to 62.5 million in Communist China. Other investigators believe these numbers are far too small; one stated that the Communist conquest of Russia killed 100 million people. In some cases, there are no reliable reports, such as in the Chinese invasion into Tibet, in which millions were killed, imprisoned, tortured, raped, and displaced.

So, anyone can boast of being intelligent, yet the difficulty lies in becoming truly intelligent. The way to acquire intelligence is not by acquiring more bookish information, more knowledge, more experiences, more things to dazzle people with, more money to buy judges and policemen, etc.

It is not by means of “more than” that one is able to acquire intelligence. Those who assume that intelligence can be conquered with the process of “more than” are absolutely mistaken.

It is essential to comprehend in depth and in all the levels of the subconscious and unconscious mind that pernicious process of “more than,” since very secretly hidden in its depths is the beloved ego, the psychological “I”, the “myself” that desires and always wants more and more in order to fatten and strengthen itself.

This Mephistopheles that we carry within, this Satan, this ego, this “I,” says: “I have more money than him, I am more beautiful than her, I have more intelligence than him, I have more prestige, more astuteness than them,” etc.

Whosoever wants to truly comprehend what intelligence is must learn to feel it, must live it, and experience it by means of profound meditation.

All of that which people collect within the rotten tomb of their unfaithful memory, namely, intellectual information and the experiences of life, are always fatally translated in the terms

of “more” and “more than.” Consequently, they never get to know the deep significance of each thing that they have accumulated.

Many are those who read a book and, being satisfied with having accumulated more information, thereafter store it within their memory. However, when they are called to answer about the doctrine written within the book they just read, regrettably they do not understand the profound significance of such a teaching; nevertheless their “I” wants more and more information, more and more books, even when they have not experienced the doctrine of any of them.

So, intelligence is not attained with more bookish information, or with more experience, or more money, or more prestige. Intelligence can only blossom in us when we comprehend the whole process of the “I,” when we understand in depth the psychological automatism of “more than.”

It is essential to comprehend that the mind is the basic center of “more than.” Indeed, “more than” is the same psychological “I” which demands, and the mind is its fundamental nucleus. Therefore, the one who wants to become truly intelligent must resolve to die [psychologically] not only at the superficial, intellectual level, but also in all of the subconscious and unconscious levels of his mind.

Thus, when the “I” dies, when the “I” is totally dissolved, then the only thing that remains within us is the authentic Being, the true Being, who actually has that much coveted, very difficult to acquire, and authentic, intelligence.

People think that the mind is creative, yet they are mistaken, because the “I” is not creative, and the mind is the basic nucleus of the “I.”

Intelligence is creative because it is of the Being; it is an attribute of the Being, therefore we must not mistake the mind for intelligence.

Those who assume that intelligence is something that can be cultivated like a greenhouse flower, or something that can be bought like titles of nobility or possessed like an exceptional library, are radically and absolutely mistaken.

It is necessary to deeply comprehend all of the processes of the mind, all of the reactions, that psychological “more than” which accumulates, etc. Only in this way will the ardent flame of intelligence emerge from within us in a natural and spontaneous manner.

Thus, to the extent that this Mephistopheles that we carry within is being dissolved, likewise at that level the fire of creative intelligence will little by little manifest within us, until it completely shines in the manner of a burning flame.

Our true Being is love, and from such love is born real and authentic intelligence, which does not belong to time.

Vocation

Except for those who are totally disabled, every human being has a purpose to serve in life; the difficult thing is to know what that purpose is.

If there is something truly important in this world, it is to know ourselves; yet, rare are those who know themselves. Moreover, even if the following statement seems incredible, in this life it is difficult to find a single person who has his vocational sense developed.

When someone is totally convinced about the role that he has to perform in his existence, he then makes an apostleship, a religion out of his vocation, thus, becoming—as a fact and by his own right—an apostle for humanity.

The one who knows his vocation, that is, the one who manages to discover it by himself, passes through a tremendous change. That one no longer seeks for success; little is his interest in money, fame, and gratitude. He finds bliss in the enjoyment granted by the fact of having responded to an intimate, profound, and unknowable call of his own internal Essence.

The most remarkable fact of all this is that the vocational sense has nothing to do with the “I,” and even if this seems to be strange, the fact is that the “I” abhors our own vocation, because the “I” only craves for lucrative monetary earnings, position, fame, etc.

The sense of vocation is something that belongs to our own inner Essence; it is something very internal, very profound, very intimate.

Through the vocational sense, the Essence undertakes with true boldness and disinterest the most tremendous projects, risking all types of sufferings and Calvaries. Thus, this is why, it is hardly unusual that the “I” abhors the true vocation.

Indeed, it is through the sense of vocation that we march along the path of legitimate heroism, even when we have to stoically endure all types of infamies, treacheries, and slander.

When a human being can truthfully say, “I know who I am and what my true vocation is,” from that moment that individual will begin to live with true uprightness and love. Such types of people live in their work, and their work lives in them.

Indeed, the people who with true sincerity of heart can talk like this are very few, since those who talk like this are the selected, the chosen ones, who developed their sense of vocation in a superlative degree.

Thus, to find our true vocation is indubitably the most serious social problem; this indeed is the problem at the very foundation of all the problems of our society.

To find or to discover our true, individual vocation is factually equal to the discovery of a very precious treasure.

When with complete certainty and without the slightest doubt a citizen finds his true and legitimate occupation, he becomes—because of this sole fact—irreplaceable.

When our vocation corresponds in a total and absolute manner to the occupation we fulfill in life, we then perform our job as a true apostleship, without any covetousness and without any drive for being in command. Thus, when the job does not give rise within us to covetousness, boredom, or a desire to change our occupation, it brings us instead, true, profound, intimate bliss even when we have to patiently undergo a painful Via Crucis.

In practicality, we have been able to verify that when the occupation does not correspond to the vocation of the individual, then this one only thinks in terms of “more than.”

The “I” uses the mechanism of “more than:” “More money than, more fame than, more projects than,” etc., and as is hardly natural, it usually twists the subject into an hypocritical, exploitative, cruel, merciless, and intransigent person, etc.

If we study bureaucracy in detail, we can then provide evidence that very seldom does a government job correspond to the vocation of the individual.

If we study in detail the proletariat's different trade unions, we can then confirm that only on very rare occasions does a job correspond to the individual's vocation.

When we carefully observe the privileged classes—whether from the East or West of the world—we can then see their total lack of a vocational sense. These so-called “rich kids”—in order to kill boredom—now perform armed assaults and rape defenseless women, etc. Not having found their place in life, they go around disoriented and become rebels without a cause “just to pass the time.”

The chaotic state of humanity in these times of world crisis is frightful.

No one is happy with their work because their positions do not correspond to their vocations. Job applications might pour like rain because no one in particular wants to starve to death, nevertheless the applications do not correspond to the vocations of those who apply.

Presently, many drivers should be doctors or engineers. Many lawyers should be ministers, and many ministers should be tailors. Many shoe-shiners should be ministers, and many ministers should be shoe-shiners, etc. Yes, many people are in occupations that do not correspond to them—that is, their occupation has nothing to do with their true, individual vocation. This is why the social mechanism is functioning in an awfully wrong way. It is similar to an engine manufactured with parts that do not correspond to it, thus, inevitably, the outcome has to be disaster, failure, an absurdity.

In practicality, we have been able to completely verify that when someone does not have the vocational disposition in order to be a guide, religious instructor, political leader, or a director of some spiritualist, scientific, literary, or philanthropic association, then that one only thinks in terms of “more than” and is only dedicated to organize projects and more projects with reprehensible secret purposes.

It is obvious that when the position does not correspond to the individual vocation, the outcome is exploitation.

In these terribly materialistic times in which we live, the teacher's occupation is being arbitrarily occupied by many merchants who do not even remotely have the vocation for the teaching profession. Thus, the outcome of such infamy is exploitation, cruelty, and a lack of true love.

Many people practice the teaching profession with the exclusive purpose of earning money so that they can pay for their studies in the school of medicine, law, or engineering—or simply because they cannot find anything else to do. The victims of this intellectual fraud are the students.

The greatest joy that students of schools, colleges, and universities can ever have is true vocational teachers, yet in this day and age they are very difficult to find.

The vocation of a teacher is wisely translated by a verse of moving prose by Gabriela Mistral, entitled “The Prayer of the Teacher.” This rural teacher stated the following when addressing the Divine, the Secret Master:

“Grant me solely the love of my school; may—at all moments—not even the blazing of beauty be capable of stealing my tenderness to it. Master, make my fervor be everlasting and my disenchantment transitory. Yank from within me this impure desire of misjudged justice that still disturbs me, the wretched insinuation of protest that rises from within me when they hurt me. May not the incomprehension of those whom I taught wound me; may not their forgetfulness sadden me.

“Make me more motherly than mothers so that I will be able to love and defend like them what is not flesh of my flesh. Give me the needed talent to make of one of my girls my perfect verse, thus endowing within her my most penetrating melody, to be uttered when my lips can sing no more.

“Expound the possibility of your Gospel in my time, so that—for it—I will not renounce the daily and hourly battle.”

Who is capable of measuring the marvelous psychic influence of a teacher like this, who because of the sense of her vocation became inspired with so much tenderness?

An individual finds his vocation by means of one of three ways:

First, the self-discovery of a special capacity.

Second, the vision of an urgent necessity.

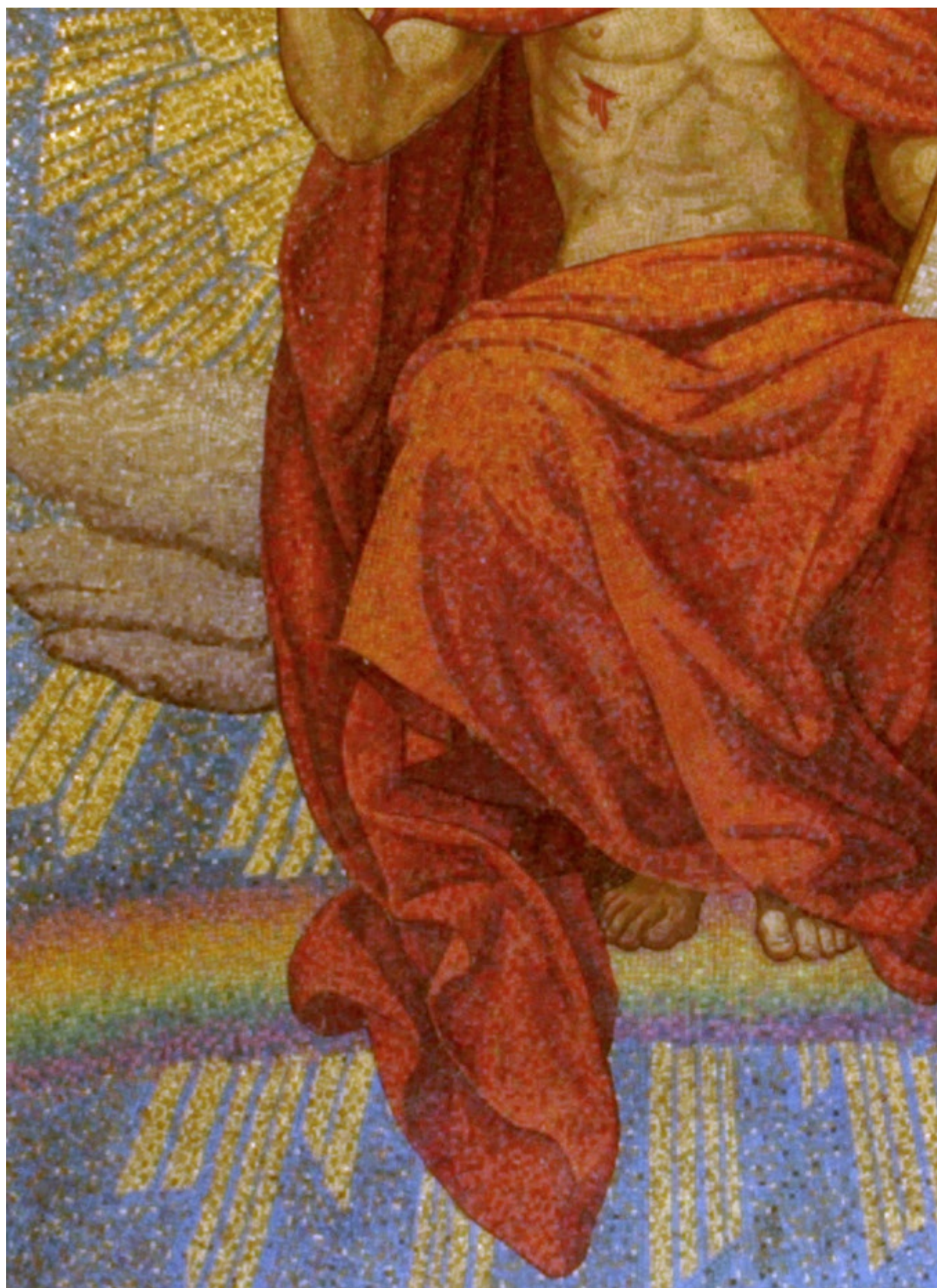
Third, (though very seldom) the guidance of parents and teachers who discovered the vocation of a pupil through the observation of his aptitudes.

Many individuals have discovered their vocation when facing a serious situation that demanded an immediate action in a specific and critical moment of their life.

I.e., Gandhi was an ordinary lawyer, yet, because of an attempt against the rights of the Hindus in South Africa, he cancelled his return trip to India and stayed to defend the cause of his compatriots. Thus, this momentary need led him towards the vocation of his entire life.

The great benefactors of humanity have found their vocation when facing a critical situation that demanded immediate action. Let us remember Oliver Cromwell, the father of English liberties; Benito Juarez, the founder of modern Mexico; Jose De San Martin and Simon Bolivar, fathers of South American independence, etc.







Jesus

Jesus the Christ, Buddha, Mohammed, Hermes, Zoroaster, Confucius, Fu-Xi, etc., were men who, in a specific moment of history, knew how to comprehend their true vocation and felt the call of that internal voice that emanates from their Innermost.

A fundamental education is required to discover by means of diverse methods the latent capacity of students.

Indubitably, in this day and age, the methods used by obsolete pedagogy to discover the vocation of pupils are cruel, absurd, and merciless.

The vocational questionnaires have been created by merchants who arbitrarily occupy the position of teachers.

In some countries, before entering primary and vocational colleges, pupils are submitted to the most horrible psychological cruelties. They are asked questions on mathematics, civics, biology, etc.

The most cruel aspect amongst these methods are the famous psychological tests, the index of IQ, which are intimately related with mental swiftness.

Thus, according to the type of answer and how these are graded, the student is then bottled up into one of three baccalaureates:

First: Physics-Mathematics.

Second: Biological Sciences

Third: Social Sciences.

1. Engineers, architects, astronomers, pilots etc. come from Physics-Mathematics.

2. Pharmacists, nurses, biologists, physicians, come from Biological Sciences.

3. Lawyers, writers, doctors of philosophy, managing directors come from Social Sciences.

The program of study in each country is different, and it is clear that the three different baccalaureates do not exist in all countries. In many countries, there exists only one baccalaureate, and the student enters into the university upon completion of it.

In some nations, the vocational ability of students is not tested, thus they enter into any school with the desire of having a profession in order to earn a living, even when this profession does not coincide with their innate predispositions, that is, with their vocational sense.

So, there are countries where the vocational ability of the students is examined, and there are nations where it is not examined. It is an absurdity to not know how to guide students vocationally. It is an absurdity to not test their genuine abilities and innate tendencies.

Vocational questionnaires and all the jargon of questions, psychological tests, IQ indexes, etc., are stupid. Yes, those methods for vocational examinations are useless, because the mind has its moments of crisis and if the examination is performed in one of those moments, the outcome is failure and disorientation for the student.

Teachers have been able to verify that a student's mind has, like the sea, its high and low tides, its plus and its minus. As a biorhythm in masculine and feminine glands exists, likewise a biorhythm for the mind also exists.

At specific times, the masculine glands are found in plus and the feminine glands in minus, or vice-versa. Likewise, the mind has also its plus and its minus.

We suggest to those who want to know about the science of biorhythm to study the famous book entitled “Biorhythm” written by the eminent Rosicrucian Gnostic sage, Dr. Arnold Krumm-Heller, Colonel-Physician of the Mexican Army and Professor at the School of Medicine in Berlin.

We emphatically affirm that when facing the difficult situation of a vocational exam, an emotional crisis or a state of psychic nervousness can lead the student to failure during the prevocational exam.

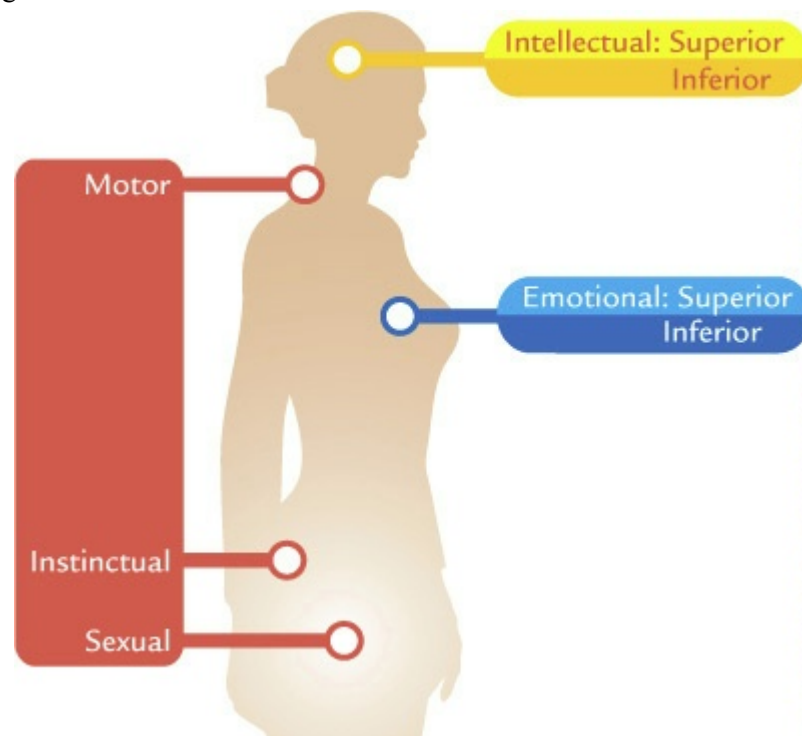
We affirm that any abuse of the motor center—produced perhaps by sports or by an excessive walk or by an arduous physical work, etc.—can originate an intellectual crisis, even if the mind is found in plus, thus it can lead the student to failure during the prevocational exam.

We affirm that any crisis related with the instinctual center, perhaps in combination with sexual pleasure or with the emotional center, etc. can lead the student to failure during a prevocational exam.

We affirm that any sexual crisis, i.e. a stressful event of suppressed sexuality, or sexual abuse, etc., can exert its disastrous influence over the mind, taking it to failure during a prevocational exam.

A fundamental education teaches that the vocational source or seeds are not only found deposited within the intellectual center, but also within each of the other four centers of the psycho-physiology of the organic machine.

It is essential to take into account the five psychic centers called Intellect, Emotion, Movement, Instinct, and Sex, since it is an absurdity to think that the intellect is the only center of cognition.



If only the intellectual center is examined, with the sole purpose of discovering the vocational attitudes of a specific individual—besides committing a grave injustice that factually becomes a serious damage to the individual and to society—another error is incurred, because the vocational source seeds are not only contained in the intellectual center, but also within each one of the other four psycho-physiological centers of the individual.

The only logical path to discover the authentic vocation of pupils is true love.

Thus, if parents and teachers, by mutual agreement, join together to investigate at home and at school, to observe, in detail, all the actions of the students, then they would be able to discover the innate tendencies of each student.

So, this is the only logical path that will allow parents and teachers to discover the vocational sense of students.

This demands true love from parents and teachers, thus it is obvious that if true love does not exist within the parents, and if there are no authentic vocational teachers who are capable of truly sacrificing themselves for their disciples, then such an enterprise is impractical.

If governments truly want to save society, then they need to expel the merchants from the temple with the whip of willpower.

A new cultural age must be initiated by diffusing everywhere the doctrine of the fundamental education.

Students must defend their rights courageously and demand from governments true vocational teachers. Fortunately, there exists the formidable weapon of strikes, and students have this weapon.

In some countries, within schools, colleges, and universities, there already exist guidance counselors who are not truly in their own vocation; because the position that they occupy does not coincide with their innate tendencies. Therefore, how can these teachers orientate the students if they were unable to orientate themselves?

True vocational teachers capable of intelligently guiding students are urgently needed.

It is necessary to know that because of the plurality of the “I,” the human being automatically plays diverse roles in the theater of life. The youngsters perform a role at school, another at the street, and another at home.

Therefore, if we want to discover the vocation of a young person, then they need to be observed at school, at home, and even in the street.

This work of observation can only be performed by the youngster’s parents and true teachers in intimate partnership.

Within the antiquated pedagogy there also exists the system of observing grades in order to deduce vocation. Thus, the student that excels with the highest grades in civics is then classified as a possible lawyer, and the one who excels in biology is defined as a potential physician, and the one who excels in mathematics as a possible engineer. However, this system to deduce vocations is absurd: it is extremely empirical, because the mind has its highs and lows, not only in its already known vigil state, but also in certain, unknown particular, special states.

Many writers who at school were terrible students of grammar excelled in life as true masters of the language. Many noteworthy engineers always had the worst grade in mathematics at school, and multitudes of physicians failed in biology and natural sciences at school.

It is unfortunate that many parents—instead of studying their children’s aptitudes—only see in them the continuation of their ego, their beloved psychological “I,” their “myself.”

Many parents who are lawyers want their children to continue at the lawyer’s desk, and many business owners want their children to continue handling their egotistical interests without caring a bit for the vocational sense of their children.

The “I” always wants to ascend, to climb to the top of the ladder in order to boast about himself, thus when the ambitions of the “I” of the parents fail, it wants then, through their offspring, to attain the ambitions that they could not attain themselves. These ambitious parents place their children into careers and positions that have nothing to do with their children’s vocational sense.

The Three Brains

The revolutionary psychology of the new era affirms that the physical organic machine that is mistakenly ascribed as human is actually that of intellectual animal creatures who subsist in a three-centered or three-brained manner.

The first brain is enclosed within the cranial vault. The second brain concretely corresponds to the central medulla, the dorsal spine with all of its nervous branches. The third brain is not located at some specific place nor is it related to a specific organ; indeed, the third brain is constituted by the sympathetic nervous plexuses and, in general, by all the specific nervous centers of the physical organism.

The first brain is the thinking center. The second brain is the center of movement, commonly called the motor center. The third brain is the emotional center.

It is completely demonstrated practically that any abuse of the thinking brain produces excessive waste of intellectual energy. Thus, it is logical to fearlessly affirm, without a doubt, that insane asylums are actually cemeteries for those people who are intellectually dead.

Harmonious and balanced sports are useful for the motor brain; however, the abuse of sports signifies an excessive squandering of motor energies, and the outcome is often disastrous. Thus, it is not absurd to affirm that there exist also people who are dead in the motor center. People with dead motor centers are known as hemiplegics, paraplegics, people with progressive paralysis, etc.

A sense of aesthetics, mysticism, ecstasy, and superior music are necessary in order to cultivate the emotional center; however, the abuse of this brain produces desecration because of the misuse or the squandering of emotional energy. Abusers of the emotional brain are the “new age” fans of existentialism and rock ‘n’ roll, the pseudo-artists of sensual modern art, the morbid, passionate people of sensuality, etc.

Even if this seems incredible, the truth is that—within each person—death is processed in thirds. It has already been demonstrated completely that every illness has its basis in one of the three brains.

The great law has wisely deposited within each of the three brains of the intellectual animal a definite capital of vital values. Saving such capital prolongs life, whereas squandering such capital produces death.

Archaic traditions that have come to us from the terrifying night of all times affirm that the average human physical life on the ancient continent Mu, located at the Pacific Ocean, oscillated between twelve and fifteen centuries. But, because of the mistaken use of the three brains throughout the ages, throughout the passing of the centuries, the life span has shortened little by little.

In the sunny country of Kem... there in the old Egypt of the Pharaohs, already the average human life only reached to one hundred and forty years.

Presently, in these modern times of gasoline and celluloid, in this age of existentialism and rebels of rock ‘n’ roll, the average human life, according to some insurance companies, is barely fifty years.

The Marxist-Leninists, those gentlemen of the Soviet Union, braggarts and liars as usual, are boasting—somewhere around—that they have invented a very special serum in order to prolong life; nonetheless, their old foggy Khrushchev, when not even eighty years old, has to ask permission from one foot to lift the other foot.

In the center of Asia there is a religious community constituted by elderly people who do not even remember their teenage years. The average life span of these old people oscillates between four hundred and five hundred years. The whole secret of long life for these Asiatic

monks lies within the wise use of the three brains.

The balanced and harmonious function of the three brains results in the saving of vital values and, as a logical consequence, the prolongation of life.

There is a cosmic law known as the “equalization of the vibrations of many sources.” The monks of that monastery know how to use such a law by means of the harmonious use of the three brains.

Obsolete pedagogy leads students to the abuse of the thinking brain, the outcome of which is already known by psychiatry.

The basis of a fundamental education lies in the intelligent cultivation of the three brains. In the ancient mysteries of Babylon, Greece, India, Persia, Egypt, etc., students received direct, integral information for their three brains by means of precepts, dances, music, etc., intelligently combined.

The theaters of ancient times were part of education. Drama, comedy, and tragedy in combination with special mimicry, music, oral teaching, etc., served to place information within the three brains of each individual.

At that time, students did not abuse the thinking brain, since they knew how to intelligently use their three brains in a balanced way.

The dances of the mysteries of Eleusis in Greece, the theatre in Babylon, the sculpture in Greece were always utilized in order to transmit knowledge to the disciples.

Regrettably, in these degenerated times of rock ‘n’ roll, the confused and disoriented students walk on the tenebrous path of mental abuse.

Presently, true creative systems for the harmonious cultivation of the three brains do not exist.

Teachers of schools, colleges, and universities only address the unfaithful memory of their bored students who wait with anxiety for the hour in which they leave the classroom.

It is essential and indispensable to know how to combine intellect, movement, and emotion with the purpose of delivering integral information into the three brains of the students.

It is an absurdity to deliver information to only one brain. The intellectual brain is not the only brain for cognition. Thus, it is criminal to abuse the thinking brain of students.

A fundamental education must lead students along the path of harmonious development.

Revolutionary psychology clearly teaches that the three brains have three types of independent associations, which are totally different. These three types of associations evoke different types of impulses of the Being.

These factually grant us three different personalities, which in their nature or in their manifestations do not possess anything in common.

The revolutionary psychology of the new age teaches that three distinct psychological aspects exist within each person. Thus, we crave a thing through one part of our psychic essence, yet we desire a decidedly different thing with another part, and we do a totally opposing thing through the third part. I.e., in a moment of supreme pain, perhaps the loss of a beloved relative or any other intimate tragedy, our emotional personality can reach even to desperation, while our intellectual personality asks itself the “why” of such a tragedy, whilst the personality of movement only wants to run away from the scene.

Therefore, these three distinct, different, and many times even contradictory personalities must be intelligently cultivated and instructed with methods and special systems in all schools, colleges, and universities.

So, from the psychological point of view, it is an absurdity to educate exclusively the intellectual personality.

Understand: every individual has three personalities that urgently need a fundamental education.

Good and Evil

Good and evil do not really exist, since something is good when it is convenient and evil when it is not convenient. Thus, “good and evil” are a matter of egotistical conveniences and the capriciousness of the mind.

The man who invented the detrimental terms good and evil was an Atlantean named Makary Kronbernkzion, who was a distinguished member of the Akhaldan scientific society, once located on the now submerged continent of Atlantis.

This elderly archaic sage never suspected the serious harm that he was going to cause humanity with the invention of his two little words.

Atlantean sages profoundly studied all the evolving, devolving, and neutral forces of nature; regrettably, the idea occurred to this old sage of defining the first two forces with the terms “good” and “evil.” He named the forces of an evolving type “good,” and the forces of a devolving type he baptized with the term “evil.” He did not give any name to the neutral forces.

The evolving and devolving forces are processed inside the man and inside nature; the neutral force is their point of support and equilibrium.

Many centuries after the submersion of the famous Poseidonis (the final stage of Atlantis which Plato talked about in his *Republic*), there existed in the eastern Tikliamishian civilization a very ancient priest who committed the serious error of abusing the terms “good and evil,” clumsily using them as a moral basis. The name of that priest was Armanatoora.

So, with the passing of history through countless centuries, humanity grew addicted to these two little words and converted them into the basis of all its moral codes. Thus, in this day and age, we find these two little words even in soup.

Presently, many reformers exist who want the restoration of morality, but who—to their own disgrace as well as to the disgrace of this, our afflicted world—have their mind bottled up within the terms good and evil.

Any current morality is based upon these two little words “good” and “evil.” Consequently, every reformer of morality becomes, as a matter of fact, a reactionary.

The terms good and evil are always misused in order to justify or condemn our own errors. The one who justifies or condemns does not comprehend.

Thus, it is intelligent to comprehend the development of evolving forces, but it is not intelligent to justify them with the term “good.” It is intelligent to comprehend the processes of devolving forces, but it is stupid to condemn them with the term “evil.”

Every centrifugal force can become a centripetal force. Every devolving force can become an evolving force.

Within the infinite processes of energy in its evolving state exist infinite processes of energy in its devolving state.

Different types of energies that evolve, devolve, and that are in an incessant transformation exist within every human being. Therefore, to justify a specific type of energy and to condemn another is to not comprehend. Thus, what is vital is to comprehend.

Among humanity, the experience of the truth has been very rare due to the concrete fact that their minds are bottled up; yes, people’s minds are bottled up within the opposites, “good and evil.”

The revolutionary psychology of all Gnostic movements is based on the study of the different types of energies that operate within the human organism and within nature.

The Gnostic movement has a revolutionary ethics that has nothing to do with the morality of the reactionary ones, nor does it have anything to do with the conservative and retarded terms

“good and evil.”

Evolving, devolving, and neutral forces exist within the psycho-physiological laboratory of the human organism; these forces must be studied and profoundly comprehended.

The term “good” hinders the comprehension of the evolving energies, due to justification.

The term “evil” hinders the comprehension of the devolving forces, due to condemnation.

Thus, to justify or condemn does not signify comprehension. Those who want to put an end to their defects must neither justify nor condemn them. It is essential to comprehend our errors.

To comprehend anger in all the levels of the mind is fundamental, so that serenity and sweetness are born within us.

To comprehend the infinite shades of covetousness is indispensable, so that philanthropy and altruism are born within us.

To comprehend lust in all of the levels of the mind is vital in order for true chastity to be born within us.

To comprehend envy in all the areas of the mind is enough in order for the sense of cooperation and the joy for other’s wellbeing and progress to be born within us.

The comprehension of pride in all of its shades and degrees is the basis for the exotic flower of humility to be born within us in a natural and simple manner.

To comprehend that element of inertia called laziness—not only in its grotesque forms but also in its more subtle forms—is indispensable so the sense of activity can be born within us.

To comprehend the diverse forms of gluttony and greediness is equivalent to the termination of all of the vices from the instinctual center, namely, banquets, drinking sprees, hunting, carnivorousness, fear of death, desires to perpetuate the “I,” fear of been annihilated, etc.

Nevertheless, teachers of schools, colleges, and universities advise their students to improve themselves, as if the “I” could become better; they advise them to acquire specific virtues, as if the “I” could attain virtues, etc.

It is essential to comprehend that the “I” can never improve, the “I” can never be more perfect; consequently, the one who covets virtues strengthens their “I.”

Total perfection is born within us only with the dissolution of the ego, that is, when we comprehend our psychological defects—not only in the intellectual level but also in all of the subconscious and unconscious levels of the mind—this is how virtues are born within us in a natural and simple manner.

To want to improve oneself is stupid; to desire sanctity is envy; to covet virtues means to strengthen the “I” with the poison of covetousness.

What we need is the total death of the “I,” not only in the intellectual level but also within all the nooks, regions, areas, and corridors of the mind. Thus, when we have absolutely died [psychologically], then only that which is perfect, that which is saturated with virtues, that which is the Essence of our Innermost Being, that which does not belong to time, remains within us.

We can dissolve the “I” only by comprehending in-depth all the infinite processes of the evolving forces that develop within us here and now, and only by comprehending in an integral manner the different aspects of the devolving forces that are processed within us from moment to moment.

The terms “good and evil” are misused in order to justify and condemn, and never help us to comprehend.

Each defect has many shades, depths, utmost-depths, and profundities. Therefore, to have comprehended a defect in the intellectual level does not signify the comprehension of it within the distinct subconscious, unconscious, and infraconscious levels of the mind.

Any defect can disappear from the intellectual level, however, it continues to exist within the other levels of the mind; i.e. anger disguises itself with the toga of the judge. Many covet not being covetous. Some do not covet money but they covet psychic powers, virtues, love, happiness here or after death, etc.

Moreover, in front of people of the opposite sex, many men and women become aroused, fascinated, yet they allege that it is because they love beauty, thus, this is how they are betrayed by their own subconsciousness, where their lust disguises itself as the aesthetic sense.

Many envious people envy saints, thus they do penances and lash themselves because they wish to become saints.

Many envious people envy those who sacrifice themselves on behalf of humanity, therefore, wishful to become great also, they scoff at those they envy and hurl all their defamatory drivel against them.

Some feel proud because of their rank, their money, their fame, and their prestige, yet others feel proud because of their humble condition, i.e. Diogenes felt proud of the tunnel in which he slept.

Hence, one day when Socrates invited Diogenes to his house, Diogenes greeted him, saying, "I trample upon your pride, Socrates, I trample upon your pride."

Socrates replied, "Yes, Diogenes, with your pride you trample upon my pride."

Vain women curl their locks, they dress and adorn themselves with everything they can in order to awaken envy in other women, nevertheless, vanity also disguises itself with the cloak of humility, i.e. tradition tells amongst the Greek philosophers that Antisthenes, wishful to show his wisdom and humility to the whole world, dressed himself in a cloak that was ragged and filled with holes, he then grasped in his right hand the rod of Philosophy and went through the streets of Athens. When Socrates saw him coming, he shouted, "I can see your vanity, Antisthenes, through the holes of your cloak."

Many are those who are in misery due to the element of laziness; on the other hand, people who work very hard in order to earn a living also exist, yet they are lazy in studying and knowing themselves in order to dissolve their "I."

There are many who abandon hoggishness and gluttony, but they get disgracefully drunk and go hunting.

So, each defect is multifaceted; they develop and process themselves in a stepwise manner from the lowest step of the psychological ladder to the most elevated step.

Crime is also hidden within the delectable cadence of a verse.

Crime also dresses itself as a saint, as a martyr, as a chaste person, as an apostle, etc.

Good and evil do not really exist. Such terms are misused when we evasively seek to hinder the profound and detailed study of our own defects.

Maternity

The physical life of any human being begins at conception as a simple cell that is naturally submitted to the extraordinary life-span of living cells.

From conception comes gestation and then birth; this is always the remarkably marvelous trio by means of which any creature comes to life.

Indeed, it is intriguing to know that each one of us must live our first moments of physical existence within the infinitely small, that is, by dwelling within a simple microscopic cell. Yes, we begin our physical existence within the form of an insignificant cell; thus, when the body becomes aged, elderly, we culminate our physical life flooded with memories. The ego is memory.

Thus, many elderly people do not even remotely live in the present. Many elderly people live only remembering the past. Every senior is nothing but a voice and a shadow; that is, every elderly person is a phantom of the past, an accumulated memory, which is the ego that continues to exist within the cell's genes of our descendants.

Human conception initiates with extraordinary velocities of time, which throughout the different processes of life gradually become slower and slower; here, it is convenient for many of our readers to remember the relativity of time.

For example, the insignificant insect (that merely lives for a few hours during a summer afternoon) hardly seems to live at all; nevertheless, it actually lives the same time span that a person lives in eighty years: what happens is that the insect lives its time span very quickly. Likewise, everything that a planet lives during millions of years, a person lives during eighty years.

Gestation begins when the zoosperm fecundates the egg, which becomes the cell with forty-eight chromosomes; thus, this is how human life begins. [Editor: modern scientists have recognized forty-six, but have yet to discover two chromosomes related to the fourth dimension].

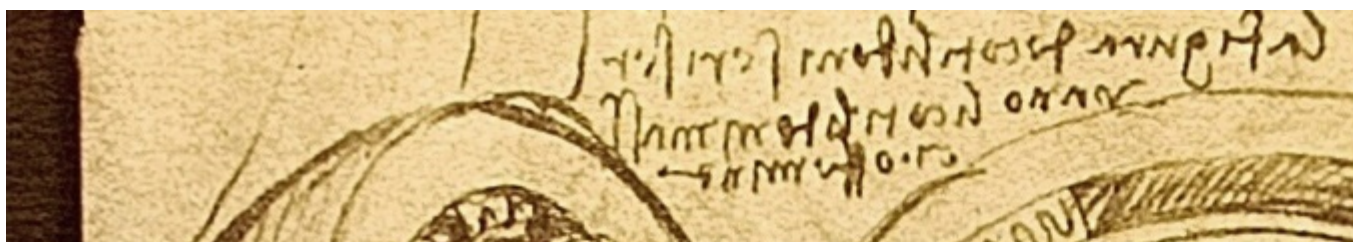
The chromosomes are divided into genes; certainly about one hundred genes or more constitute a chromosome.

Genes are very difficult to study because each of them is made up of a few molecules that vibrate with an inconceivable velocity. The genes' marvelous realm is an intermediate zone between this tridimensional world and the world of the fourth dimension. The atoms of inheritance are found within the genes. Thus, it is through the genes that the fecundated egg becomes impregnated with the psychological "I" of our ancestors.

Consequently, it is not by any means an exaggeration to affirm in this electro-technical and atomic scientific era that the electromagnetic print left by the last exhalation of a dying ancestor imprints itself within the genes and chromosomes of the egg-cell that belongs to or was fecundated by one of the ancestor's descendants.

So, the path of life is made by the hoof prints of the horse of death.

Different types of energy flow through the human organism throughout the course of our physical existence. Each type of energy has its own system of action; each type of energy is manifested in its time and in its hour.





Drawing by Leonardo da Vinci

Digestive functions start two months after conception, and the motor force, so intimately related with the breathing and muscular systems, comes into action after four months of conception.

Indeed, how wonderful are the scientific revelations of the birth and death of all things. Many sages avow that an intimate analogy exists regarding the birth of a human creature and the birth of the worlds in the sidereal space.

After nine months the child is born; then the child grows up, that is to say, after ten months start all of the wonderful metabolisms and the symmetric and perfect physical development of conjunctive tissues.

Thereafter, when the frontal fontanel of newborns closes up (which occurs at around two or three years of age) it is a sign that the cerebrospinal system has been made and is perfectly finished.

Many scientists have admitted that nature has imagination, and that such an imagination is the source of all the living forms that are, have been, and will be. Nonetheless, multitudes of people scoff at imagination and some even call it the “lunatic of the house.”

Too much confusion exists concerning the meaning of the word imagination; hence, many are those who mistake imagination for fantasy.

Certain sages state that two types of imagination exist. The first is called mechanical imagination, and the second, intentional imagination. The first type of imagination is constituted by the scraps of the mind, yet the second type of imagination corresponds to the most worthy and decent elements that we have within.

Nevertheless, we have been able to verify through our observation and experience that another mechanical, morbid, infraconscious and subjective type of sub-imagination exists; this type of automatic, sub-imagination functions below the intellectual zone.

Erotic images, morbid movies, naughty stories of double meaning, morbid jokes, etc., often place this unconscious, mechanical type of sub-imagination into activity. Therefore, several in depth analyses have taken us to the logical conclusion that this mechanical sub-imagination is the source of all erotic dreams and wet dreams. Thus, absolute chastity is impossible as long as this mechanical sub-imagination continues to exist.

Consequently, by all means, let it be perfectly clear that cognizant imagination is radically different from infraconscious, subconscious, subjective, mechanical imagination.

So, any representation can be perceived in a self-exalting and dignifying manner, yet concurrently, the mechanical, infraconscious, subconscious, and unconscious type of sub-imagination can automatically function with sensual, passionate, submerged shades and images, and betray us.

Therefore, if we want an in-depth, uni-total, and integral chastity, we need to watch not only our conscious imagination, but also the mechanical imagination and the unconscious, automatic, subconscious, submerged type of sub-imagination.

We must never forget the intimate relationship that exists between sex and imagination.

We must transform every type of mechanical imagination, and every type of sub-imagination and automatic infra-imagination into objective, cognizant imagination, by means of in-depth meditation.

Objective imagination is in itself essentially creative; inventors could never have conceived the telephone, the radio, the airplane, etc., without objective imagination.

The imagination of the woman during her pregnancy is fundamental for the development of the fetus. It has been demonstrated that every mother can, with her imagination, alter the psyche of the fetus.

Thus, it is essential during her pregnancy for the woman to contemplate beautiful paintings, sublime sceneries, and listen to classical music and harmonious words. Thus, she will harmoniously influence the psyche of the baby she carries within her womb.

During their pregnancy, women must not drink alcohol or smoke, nor must they contemplate ugly things, nor unpleasant things, nor inharmonious things, nor disgusting things, etc.

There is the need to learn how to excuse all the caprices and errors of pregnant women, since many intolerant men—because of the lack of true comprehension—become enraged and hurt their pregnant women. This is how the sorrows of these women—their afflictions caused by their uncharitable husbands—have not only physical but also psychological repercussions upon the fetus that is in gestation.

Thus, considering the power of creative imagination, it is logical to affirm that during her pregnancy the woman must not contemplate anything ugly, disagreeable, disharmonious, filthy, etc.

The hour has arrived in which the governments must become concerned about how to solve the great problems related to maternity.

It is incongruent that a society that boasts of being Christian and democratic does not know how to respect and venerate the religious sense of maternity. It is monstrous to see thousands of women in a state of pregnancy without any type of support, abandoned by their husbands and society, begging for a piece of bread or begging for a job, and many times performing rough, heavy jobs in order to survive with the baby that they carry within their womb.

These infra-human states of our present society, this cruelty and lack of responsibility from the governing officials of all nations, indicate to us with complete clarity that democracy still does not exist.

The hospitals with their maternity rooms have still not solved this problem, because women can go to those hospitals only when they are ready to deliver the child.

Collective homes for extremely poor women who are in a state of pregnancy are needed with urgency: true garden cities endowed with halls and residencies, with clinics and kindergartens for their children.

These collective homes for extremely poor women who are in a state of pregnancy—lodgings filled with all types of comforts, flowers, music, harmony, beauty, etc.—will totally solve this great problem of maternity.

We must comprehend that human society is a great family, and that isolated problems do not exist, since every problem—in one way or another within its respective circle—affects all the members of society. Thus, it is absurd to discriminate against pregnant women for the fact of being extremely poor. It is criminal to underestimate them, to scorn them, or to lock them inside asylums, thus mixing them with indigent people.

In this society in which we live, there cannot be children and stepchildren, because all of us as human beings have the same rights.

We need to create true democracy if indeed we do not want to be devoured by communism.

The Human Personality

A certain man was born in 1900, lived sixty-five years, then died; where was he before 1900, and where will he be after 1965? Conventional science does not know anything about this, as well as in regards to the general formulation of all questions about life and death.

We can axiomatically affirm that “the man died because his time concluded, and that a potential tomorrow does not exist for the personality of any dead man.”

Each day is a wave of time, each month is another wave of time, each year is also another wave of time; consequently, all of the waves linked together as a chain make up the great wave of life. So, time is circular, and the life of the human personality is a closed curve.

The human personality is born in its time, develops in its time, and dies in its time: it can never exist beyond its time.

This issue about time is a problem that has been studied by many sages. Undoubtedly, time is the fourth dimension.

So, Euclid's geometry is only applicable to the tridimensional world, given that the world has seven dimensions and the fourth dimension is time.

The human mind conceives that eternity is the prolongation of time as a straight line; nothing can be more mistaken than this concept, because eternity is the fifth dimension.

Thus, each moment of existence occurs within time, and is repeated eternally.

Death and life are two extremes that cyclically unite. Death concludes a man's cycle of life, in order to begin another; that is, his time concludes in order for another to begin. Thus, death is found intimately associated with the eternal return. This means that after our death we have to return, to come back to this world in order to repeat the same drama of our existence.

However, if the human personality terminates with death, then who or what returns?

It is necessary to clarify once and for all that the ego is that which continues after death; yes, the “I” returns, the psychological “I” comes back to this valley of tears.

It is necessary for our readers to not mistake the law of return for the theory of reincarnation taught by modern Theosophy. The Theosophical theory of reincarnation had its origins in the doctrine of Krishna, which is a Hindu religion of a Vedic type, yet, his doctrine was regrettably modified, adulterated by “reformers.”

In the authentic, original doctrine taught by Krishna, only the heroes, the guides, those who already possess sacred individuality reincarnate.

Yes, the pluralized “I” returns, comes back, nevertheless, this is not reincarnation. Therefore, the crowds, the multitudes return, but this process is not reincarnation.

This concept about the returning of things and phenomena, this idea of the eternal repetition, is not so ancient: we can find it in the Pythagorean wisdom, as well as in the ancient cosmogony of the Hindus with the eternal return of the days and nights of Brahma, the incessant repetition of Kalpas, etc. This Hindu doctrine is invariably associated in an intimate manner to the Pythagorean wisdom and to the law of eternal return and recurrence.

Gautama Buddha also taught very wisely about the doctrine of the eternal return and the wheel of successive lives, however his doctrine was very much adulterated by his followers.

Naturally, a new human personality has to be created in every return; so, every new human personality is fashioned during the first seven years of childhood. Thus, the family's environment, the life in the street and at the school gives to the human personality its unique, characteristic tinge, and the example of adults is definitive for the infant personality in formation.

Yes, the infant personality in formation learns more from example than from precept. Unfortunately, the mistaken way of life, the degenerated customs of adults, are absurd

examples that give to the personality of the child that peculiar, skeptical, and perverse tinge of the era in which we live.

For example, in these modern times, adultery has become more common than fried-onions and fried-potatoes, and as is logical this originates Dantesque scenes inside homes. Thus, in this day and age, many are the children who—filled with pain and resentment—have to tolerate the lashes and beatings of their stepfather or stepmother. It is obvious that in this manner the infant personality in formation develops within a frame of pain, rancor, and hate.

There exists a vulgar saying, “Other people’s children smell awful everywhere.” Naturally, there are also exceptions, but these can be counted on the fingers of one hand (with more than one finger left over).

The disputes between father and mother because of jealousy, the crying and laments of the afflicted mother or of the oppressed, ruined, and desperate husband, leave on the personality of the child an indelible mark of profound pain and melancholy that he will never forget during his entire life.

In elegant houses when the maids go to a beauty salon or put on make-up, they are very badly mistreated by the proud ladies, because the pride of these ladies is mortally wounded. A child that sees all these infamous scenes—whether supporting the interests of his proud and haughty mother, or those of the wretched, vain, and humiliated maid—feels profoundly hurt, thus the outcome is often catastrophic for the child’s personality in formation.

Since the invention of television, the unity of the family has been lost. In other times, when the husband arrived home from work, he was welcomed by his wife with much happiness; yet, in this day and age, the woman no longer welcomes her husband at the door because she is busy watching television.

Yes, within modern homes, the father, mother, and children look like zombies before the television screen. Now the husband cannot talk with his wife about any of the problems of the day, about work etc., because she looks like a somnambulist watching yesterday’s movie, or the Dantesque scenes of Al Capone, or the latest fashionable dance of this new age, etc.

Children who grow up in these new ultramodern homes think only of cannons, pistols, and toy machine guns, in order to imitate and relive in their own manner all the Dantesque scenes of crime, just as they have watched them on the television screen.

It is a shame that this marvelous invention of television is used with destructive purposes. If humanity would use this invention in a dignifying manner—for the study of natural sciences, or to teach the true royal art of Mother Nature, or to give sublime teachings to the people—then this invention would be a blessing for humanity, and it could be intelligently used in order to cultivate the human personality.

To nourish the personality of a child with arrhythmic, inharmonious, vulgar music is by all means an absurdity. Likewise, it is stupid to nourish the personality of children with stories of thieves and policemen, with scenes of vice and prostitution, dramas of adultery, pornography, etc.

The outcome of such a procedure can be seen within the “rebels without a cause,” or the juvenile murderers, etc.

It is regrettable that mothers whip their children, that they beat them, that they insult them with cruel and indecent words. The outcome of such conduct is resentment, hate, the loss of love, etc.

In practicality, we have been able to verify that those children who grew up amidst beatings, lashes, and screams became vulgar people filled with loutishness and with a lack of every sense of respect and veneration.

It is essential to comprehend the necessity of establishing true equilibrium within homes.

It is indispensable to know that sweetness and severity must be mutually equilibrated on the two pans of the scale of justice.

The father represents severity. The mother represents sweetness. The father personifies wisdom. The mother symbolizes love.

Wisdom and love, severity and sweetness, are mutually equilibrated on the two pans of the cosmic scale.

Parents must mutually balance each other for the good of their home.

It is essential, it is necessary, for all parents to comprehend the necessity of sowing the eternal values of the spirit within their child's brain.

It is lamentable that modern children no longer possess the sense of veneration; they have lost it due to the stories of cowboys, robbers against police, the television, movies, etc.; all of this has perverted the minds of children.

The revolutionary psychology of the Gnostic movements, in a clear and precise manner, makes an in-depth distinction between the ego and the essence.

Only the beauty of the essence manifests through the child during the first three or four years of life. Then, the child is tender, sweet, and beautiful in all his psychological aspects.

However, when the ego begins to control the tender personality of the child, then all the beauty of the Essence begins to disappear and the characteristic psychological defects of every human being bloom in its place.

In the same manner that we must make a distinction between ego and Essence, likewise, it is necessary to distinguish between the personality and the Essence.

Understand: the human being is born with an Essence but not with a personality; thus, it is necessary to create the personality. Nevertheless, the personality and the Essence must be developed in a harmonious and balanced manner.

In practicality, we have been able to verify that when the personality is developed in an exaggerated manner at the expense of the Essence, the outcome is a swindler.

The observation and experience of many years have allowed us to comprehend that when the Essence is somehow developed without attending in the least to the harmonious cultivation of the personality, then the outcome is a mystic without intellect, without personality—of noble heart, but inadaptably and incapable.

The harmonious development of personality and Essence brings as an outcome brilliant men and women.

In the Essence, we have everything that we own; in the personality, we have everything that we borrowed. That is, in the Essence we have our innate qualities, and in the personality we have the example of our elders, what we have learned at home, in school, and in the streets.

It is essential for children to receive nourishment for their Essence and nourishment for their personality.

The Essence is nourished with tenderness, limitless affection, love, music, flowers, beauty, harmony, etc.

The personality must be nourished with the good examples of our elders, with wise teaching at school, etc.

It is indispensable that children enter into primary school at the age of seven years, after having passed through kindergarten.

Children must learn their first letters through playing, so that studying becomes attractive, delightful, and happy for them.

A fundamental education teaches that the three aspects of the human personality—known as thought, movement, and action—must be cared for in a very special manner from kindergarten (“garden for children”); in this way the personality of the child develops in a harmonious and balanced manner.

This issue about the creation of the personality of a child and its development is a very serious responsibility for parents and schoolteachers, since the quality of the human

personality depends exclusively on the type of psychological material with which it was created and nourished.

Regarding the personality, the Essence, and the ego, there is so much confusion amongst the students of psychology: some of them mistake the personality for the Essence, and others mistake the ego or “I” for the Essence.

Thus, many are the pseudo-esoteric or pseudo-occultist schools that have impersonal life as a goal of their studies. It is necessary to clarify for them that the personality is not what we have to dissolve.

It is essential to know that we need to disintegrate the ego, the “myself,” and reduce it to cosmic dust, and that the personality is merely a vehicle of action, a vehicle that was necessary to create, to fabricate.

In this world exist the various Caligula, Attila, Hitler, etc., types of personalities, yet any type of personality—as perverse as it might be—can be radically altered when the ego or “I” is totally dissolved.

This issue about the dissolution of the ego or “I” confuses and annoys the pseudo-esotericists, since they are convinced that the ego is divine; yes, they think that the ego or “I” is the Being, the divine Monad, etc. Yet, it is necessary, it is essential, it is unpostponable, to comprehend that the ego or “I” is anything but divine.

The ego is the Satan of the Bible: a collection of memories, desires, passions, hates, resentments, concupiscence, adulteries, and inheritance of family, race, nations, etc.

Many are those who stupidly affirm that within us exist a superior or divine “I” and an inferior “I.”

Listen: superior or inferior are always two sections of the same thing. Thus, the superior “I” and the inferior “I” are two sections of the same ego.

The divine Being, the Monad, the Innermost, has nothing to do with any form of “I.”

The Being is the Being, and that is all; thus, the reason for the Being to be, is to be the same Being.

The personality in itself is only a vehicle and nothing else; therefore, either the ego or the Being can manifest through the personality: it all depends on us.

It is urgent that we dissolve the ego so that only the psychological Essence of our true Being manifests itself through our personality.

It is indispensable for educators to completely comprehend the necessity of harmoniously cultivating the three aspects of the human personality.

A perfect equilibrium between personality and Essence, the harmonious development of thought, emotion, and movement, and a revolutionary ethics are what constitute the basis of a fundamental education.

Adolescence

The moment to abandon in a definitive manner the false shame and prejudices related to the sexual issue has arrived. Yes, it is necessary to comprehend in a clear and precise manner the sexual problems of the adolescents of both sexes.

The sexual energy appears and flows in an overwhelming manner through the neurosympathetic system of the adolescent organism at about fourteen years of age; here, this special type of energy transforms the human organism by modifying the voice in the male and originating the ovarian function in the female.

The human organism—as an authentic factory—transforms dense or crude elements into refined vital substances.

The foods that we ingest into our stomach pass through multiple transformations and refinements, culminating in that semisolid, semi-liquid substance mentioned by Paracelsus with the name of *Ens Seminis* (“entity of semen”); thus, this is how that flexible, ductile, transparent liquid, that sperm, retains in itself all the seeds of life in potentiality.

Gnosticism recognizes the sperm as the Chaos from which life emerges with intensity; this is why the ancient medieval alchemists—Paracelsus, Sendivogius, Nicholas Flamel, Raymond Lully, etc.—studied with profound veneration the *Ens Seminis* as the mercury of the secret philosophy.

Yes, this Vitriol is a true elixir that is intelligently elaborated by nature within the seminal vesicles. Indeed, within this mercury of ancient wisdom, within this semen, all the possibilities of existence are found.

It is regrettable that because of the lack of true psychological orientation, many young people surrender themselves to the vice of masturbation, or lamentably deviate from normalcy towards the infrasexual path of homosexuality.

Intellectual information about many subjects is given to children and young people, and they are physically trained in different sports whose abuse miserably shortens their life; thereafter, when the sexual energy appears—which is the energy that blooms in adolescence—regrettably, teachers and parents, based on a false Puritanism and on stupid morals, resolve to remain criminally silent.

Criminal silences exist as well as infamous words. Thus, to keep silent about the sexual problem is a crime; likewise, to mistakenly speak about the sexual problem constitutes another crime.

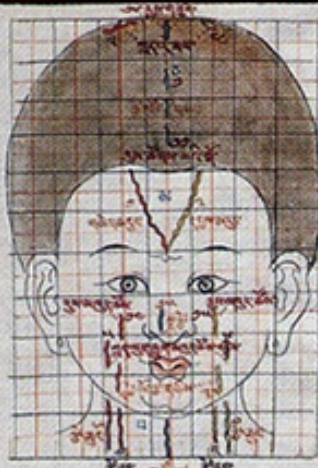
Consequently, if parents and teachers keep silent, and the sexual perverts speak, the victims are the inexperienced adolescents. If adolescents cannot consult their parents nor their teachers, then they will consult their classmates, who may already be deviated towards the mistaken path. Thus, the outcome does not take a long time to appear, and the new adolescents—by following false advice—give themselves to masturbation or deviate themselves from normalcy towards the path of homosexuality.

The vice of masturbation totally ruins the cerebral potency. It is essential to understand that an intimate relationship exists between the semen and the brain. Thus, it is necessary to cerebrally nourish the semen, and it is also necessary to seminally nourish the brain.





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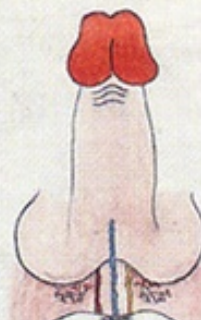


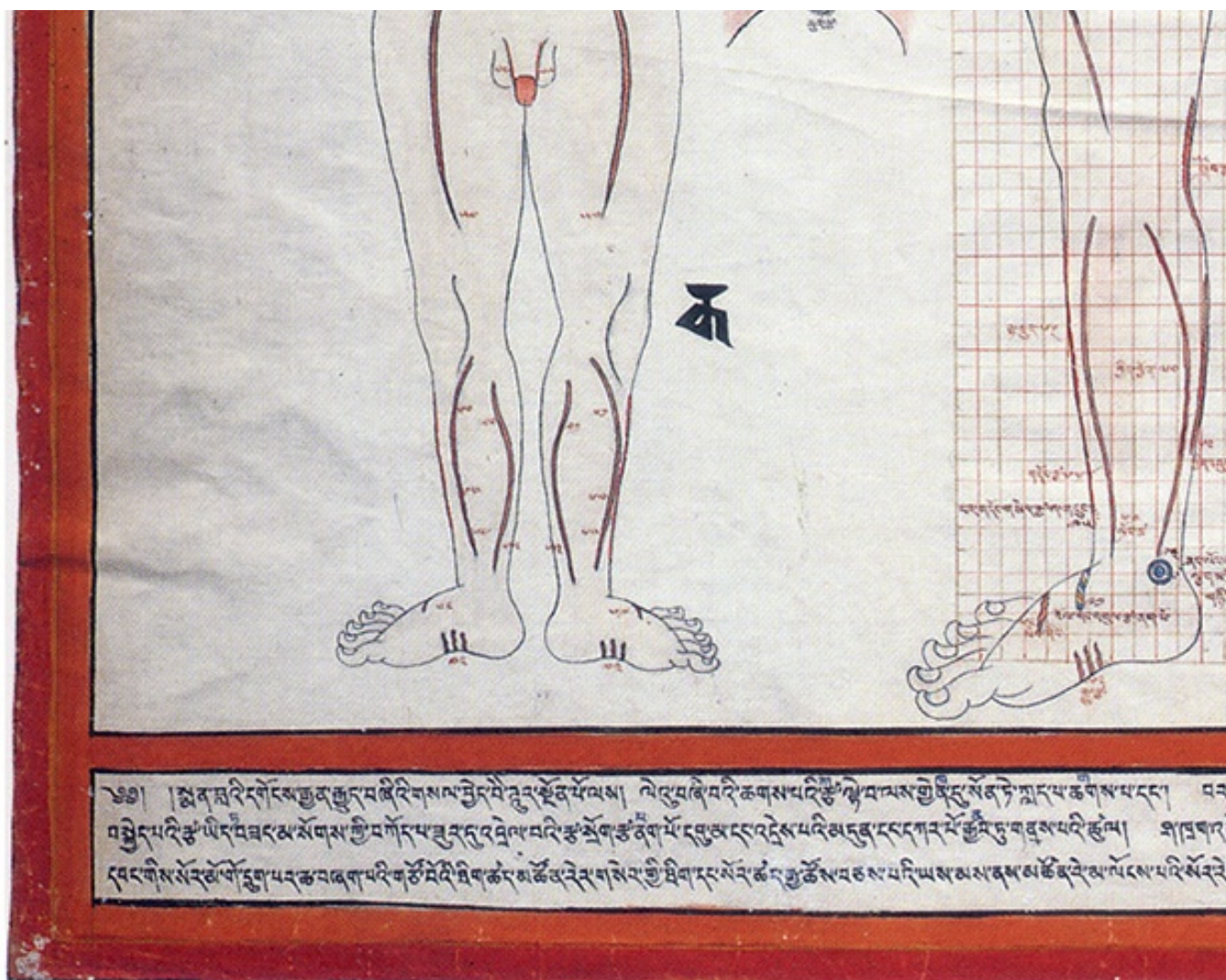
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The sexual organs and the brain are intimately connected. In the center of the brain is the pineal gland, which regulates hormones, and is the source of spiritual vision.

The brain is seminally nourished by the transmutation of the sexual energy, by the sublimation of the sexual energy, by transforming it into cerebral potency. Thus, sexual transmutation is the way to cerebrally nourish the semen and to seminally nourish the brain.

Gnostic science studies endocrinology in depth, and teaches methods and systems for the transmutation of the sexual energy; however, this is an issue whose details do not correspond to this book. Nonetheless, the reader who wants more information about Gnostic endocrinology must enter our studies and study our Gnostic books.

So, adolescents must sublimate their sexual energies by means of the cultivation of the aesthetic sense: i.e. by learning about music, sculpture, paintings, and by hiking in the high mountains, etc.

How many brains became degenerated! How many faces became withered when they could have been beautiful! And just because of the lack of the knowledge that could warn them in the appropriate moment.

The vice of masturbation, in young men as well as in young women, has become more common than the act of cleansing the hands.

Insane asylums are filled with men and women that ruined their brain with the disgusting vice of masturbation. Yes, the destiny of masturbators is dementia.

The vice of homosexuality has rotted the roots of this decrepit and perverted race; now, to the breaking point of incredible disparity, movies of an homosexual nature are freely shown in cinemas of countries such as England, that boast of being refined and super-civilized.

Yes, it seems incredible that presently and precisely in England [and all over the world] efforts are being made in order to officially legalize homosexual marriages.

Presently, in the great metropolises of the world there exist brothels and clubs of an homosexual nature, where the tenebrous brotherhood of the enemies of women nowadays have their perverted organizations, which is shocking because of their degenerated fraternity.

This issue of an homosexual “degenerated fraternity” could surprise many readers, but we must not forget that in all of the ages of history diverse brotherhoods of crime have always existed. So, indeed, the morbid fraternity of the enemies of women is, without a doubt, a brotherhood of crime.

The enemies of women always (or almost always) occupy key positions within the bureaucratic beehive. Thus, when any homosexual henchman goes to prison, he is set free soon due to the opportune influence of key men in their fraternity of crime.

If any effeminate henchman falls into misfortune, he then receives immediate financial help from all the sinister henchmen of this fraternity of crime.

The tenebrous henchmen of homosexuality recognize each other by the uniform that they as a rule display; to know that homosexual henchmen use a uniform might surprise some, yet this is the way it is. The uniform of these homophile henchmen correspond to every seasonal new fashion. Yes, these homophile henchmen are the ones who begin every seasonal new fashion trend. Thus, when a new fashion trend becomes very common, then they begin another trend.

So, through new fashion trends the uniform of the homosexual fraternity of crime is always renewed. Nowadays, they have millions of homosexuals in all the great cities of the world.

The vice of homosexuality begins its shameful march during adolescence. Presently, many schools for teenage boys and girls are true brothels of a homosexual nature.

Likewise, millions of teenage girls resolutely march on the tenebrous path of the enemies of men. Yes, millions of adolescents of the feminine gender are homosexuals. Moreover, the fraternity of crime among feminine homosexuality is as strong as the fraternity of crime among the masculine gender.

Consequently, it is definitely essential to radically abandon false modesty in order to frankly educate all of the sexual mysteries to adolescents of both sexes. Thus, only in this manner can the new generations be guided along the path of regeneration.

Youth

The time span of youth is divided into two periods of seven years each. The first period begins at 21 years of age and concludes at 28 years of age. The second period initiates at 28 years of age and ends at 35 years of age. Thus, the bases of youth are found in home, at the school, and in the street.

When youth are raised on the basis of a fundamental education, then, indeed, they are edified and essentially dignified. Whereas, when youth are raised on false foundations, it becomes, as a logical consequence, a mistaken path.

Sadly, the majority of men misuse the first part of their life; consequently, they make the continuance of it miserable; that is, based on the mistaken concept of a false manhood youngsters often fall into the arms of prostitutes.

These excesses of youth are promissory notes drawn against old age, which the bearer pays with very high interest thirty years after the date of issuance.

Therefore, without a fundamental education, youth is a perpetual intoxication; it becomes a fever of error, liquor, and animal passion.

Everything that any individual will become in life is found in a potential state during the first thirty years of their existence.

The majority of human enterprises that we have knowledge of (as much as in former epochs as well as in our epoch) were initiated before the individual reached thirty years of age.

Individuals who reach thirty years of age sometimes feel as if they have come out of a great battle in which they have seen a multitude of their companions fall one after the other. Usually, at thirty years of age, these men and women have already lost all their vivacity and enthusiasm, thus if they failed in their first projects, they then become filled with pessimism and abandon their enterprises.

The longings of adulthood follow the longings of youth, yet without a fundamental education the inheritance of seniors is often desperation.

Youth is fleeting; beauty is the splendor of youth, but it is illusory, it does not last long. Youth has a vigorous genius and a weak judgment. Rare are the youngsters with strong judgment and a vigorous genius, since, without a fundamental education, youngsters usually become passionate drunkards, swindlers, sarcastic, concupiscent, lustful, gluttons, covetous, envious, jealous, killers, thieves, proud, sluggish, etc.

Youth is similar to a summer sun that quickly sets, since youngsters delight in squandering the vital values of their youth.

Seniors commit the error of exploiting the youngsters by leading them into war.

Youngsters can transform themselves and transform the world if they orient themselves along the path of a fundamental education.

During our youth we are filled with longings that lead us only to disenchantment, given that our ego takes advantage of the fire of our youth in order to strengthen itself and become powerful. Yes, in our youth the ego only wants passionate satisfactions—at any cost—even if it means that our old age will become totally disastrous.

Regrettably, youngsters' only concern is to fall into the arms of fornication, wine, and all types of pleasures. Youngsters do not want to realize that to become a slave to pleasure is suitable only to prostitutes, and never to authentic humans.

Pleasure never endures long enough, this is why the thirst for pleasure is the ailment that makes the intellectual animals most pitiable.

The great Spaniard poet, Jorge Manrique, wrote:

“So swiftly passes a pleasure,
so quickly its remembrance causes pain,
since according to our measure,
any former time was better.”

Aristotle, when addressing pleasure, stated,

“Regarding the judgment of pleasure, we men are not impartial judges.”

The intellectual animal enjoys justifying pleasure, thus, Frederick the Great had no problem emphatically affirming:

“Pleasure is the best of life.”

The most unbearable pain is produced by the prolongation of the most intense pleasure.

Philanderer youngsters abound like weeds. The philanderer ego always justifies pleasure. The chronic philanderer abhors marriage or prefers to postpone it.

To postpone marriage with the pretext of enjoying all the pleasures of the Earth is a terrible blunder. Yes, it is an absurdity to be done with the vitality of our youth before getting married. The victims of such a stupidity are our offspring.

Many men get married because they are tired, while many women get married out of curiosity: the outcome of such absurdities is always deception.

Every wise man truly loves with all his heart the woman that he has chosen.

It is better to get married in our youth if indeed we do not want to have a miserable old age.

To every thing there is a season, and a time to every purpose in life; thus, it is normal for a young person to get married, but it is folly for a youngster to wait until old age for marriage.

So, young people must get married and must know how to form their home, and they must never forget that the monster of jealousy destroys homes.

Hence Solomon said:

“Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.” - Song of Solomon 8:6

The race of intellectual animals is jealous like dogs, given that jealousy is a totally animal element.

The man who, out of jealousy, constantly scrutinizes his wife cannot even know who he is dealing with; it is better for him not to do that, so he can know what type of wife he really has.

The poisonous shouting of a jealous woman becomes more deadly than the fangs of a rabid dog.

It is a falsity to state that where there is jealousy, there is love, since love and jealousy are incompatible. Thus, jealousy is never born from love: the origin of jealousy is in fear.

The “I” justifies jealousy with many types of reasons. The “I” fears losing the one he loves. Therefore, those who want to truly dissolve the “I” must always be willing to lose what they love the most.

In practicality, we have been able to verify after many years of observation that every libertine bachelor becomes a jealous husband.

Every man has been a dissolute fornicator.

Man and woman must be voluntarily united because of love, but never because of fear and jealousy.

The man will answer for his behavior before the Great Law, likewise the woman will answer for hers. A husband cannot answer for the behavior of his wife nor can the wife answer for the behavior of her husband. Thus, let each spouse answer for their own behavior and let them both dissolve their jealousy.

The basic problem of youth is marriage.

The flirtatious girl with multiple boyfriends will remain single because all of them will become disillusioned with her. Thus, it is necessary for young girls to know how to keep their boyfriend if indeed they want to get married.

It is necessary to not mistake love for passion. Lamentably, young men and women do not know how to distinguish between love and passion.

It is essential to know that passion is a poison that deceives the mind and the heart.

Every impassioned man and every impassioned woman would even swear with tears of blood that they are truly in love, however, after their animal passion is satisfied, their castle of cards falls to the ground.

Many marriages fail because they are based on animal passion and not on love.

The most serious step that we take during our youth is marriage; therefore, young men and women should receive the necessary preparation for this important step within schools, colleges, and universities, since it is lamentable that many young men and women only get married based on financial interest or mere social conveniences.

When a marriage is performed because of animal passion, social conveniences, or financial interest, the outcome will be a failure.

Many couples fail in marriage because of incompatible characters.

The woman who marries a jealous, angry, furious young man will become the victim of an executioner.

The young man who marries a jealous, furious, angry woman will obviously have to spend his life in a hell.

In order for true love to exist between two beings, it is essential for animal passion to not exist. Likewise, it is indispensable to dissolve the “I” of jealousy, necessary to disintegrate anger, and moreover, it is vital to have an unselfishness capable of facing any circumstance.

The “I” harms homes; the “myself” destroys harmony. If young men and women study our fundamentals of Gnostic education and propose to dissolve their “I,” then, by all means, it is clear that they will be able to tread on the path of the perfect matrimony.

Only by means of the dissolution of the ego will true happiness be within all homes.

To those young men and women who want to be happy in marriage we advise an in depth study of our fundamentals of Gnostic education and for them to dissolve their “I.”

Many parents are frightfully protective of their daughters and do not want them to have a boyfriend. Such a procedure is one hundred percent absurd, because girls need to have a boyfriend and get married. The outcome of such incomprehensive behavior are secret affairs with boyfriends in the street and the ever present danger of falling into the arms of a seductive suitor.

Teenage girls must have the freedom to have their boyfriend. However, since they still have not dissolved their “I,” it is advisable to not leave them alone with their boyfriend.

Young men and women must have the freedom to have parties at home. Healthy entertainment does not harm anyone.

Notwithstanding the necessity for youngsters to have entertainment, we must acknowledge that what harms youth are alcohol, cigarettes, fornication, orgies, licentiousness, bars, cabarets, etc. Thus, family parties, decent dances, good music, trips to the countryside, etc. cannot harm anyone.

The mind damages love. Many young men have lost the opportunity of getting married to magnificent women because of monetary fears, because of the memories of the past, or the uncertainties of the future.

Fears of life, hunger, or misery and the vain projects of the mind become the fundamental cause of any nuptial postponement.

Many are the young men who resolve to not marry until they collect a specific amount of money, own their own house, the latest car and hundreds of nonsensical things, as if the whole of this was happiness. Regrettably, these men lose beautiful marriage opportunities because of their fear of life, death, or what others might say, etc. These types of men remain single for their entire life or they get married too late, when they do not have enough time to form a family and educate their offspring.

Indeed, all that a man needs in order to support his wife and children is to have a profession or a humble occupation, and that is all.

Many young women remain single because of selecting a husband. Yes, calculating, egotistical, manipulative women remain single or resolutely fail in their marriage.

It is necessary for young women to comprehend that any man becomes disillusioned with a manipulative, calculating, egotistical woman.

Some young women—with the longing of getting a husband—make themselves up in an exaggerated way: they pluck their eyebrows, curl their hair, put on wigs and false eyelashes. These women do not comprehend male psychology. They ignore that by nature every man abhors make-up dolls and admires the totally natural beauty and the ingenuous smile. Every man wants to see in a woman sincerity, simplicity, true, disinterested love, and purity of nature.

So, the girls who want to get married need to deeply comprehend the psychology of the male sex.

Love is the summum of wisdom. Love is nourished with love. The fire of eternal youth is love.

Mature Age

Mature age begins at thirty-five years of age and ends at fifty-six years of age. During the mature age, a man must know how to govern his home and how to orient his children, since in formal life every man of mature age becomes the head of a family.

Thus, the man who did not establish his home and make his fortune during youth and mature age will no longer do so; regarding this fact, he is a failure. So, those who attempt to establish a home and make their fortune during old age are truly worthy of pity.

The “I” of covetousness goes to extremes and aspires to the possession of affluent fortunes. A human being needs bread, clothing, and shelter. Yes, it is necessary to have bread, our own house, dresses, suits, coats to cover the body: nonetheless, a human being does not need to accumulate enormous sums of money in order to live.

Understand: we are not defending wealth or misery; both extremes are reprobate, since many are those who wallow in the mud of misery, and many others wallow in the mud of wealth.

It is necessary to possess a modest fortune—this is: a beautiful house with lovely gardens, a sure source of income, to always look presentable, and to not suffer hunger; this is normal for every human being.

Misery, hunger, illness, and ignorance must never exist in any country that boasts of being cultured and civilized.

Democracy still does not exist, but we need to create it. Yes, as long as there remains one person without bread, clothing, or shelter, then democracy is nothing but a beautiful ideal.

Parents must be understanding, intelligent, not booze drinkers, gluttons, drunkards, tyrants, etc.

Every mature man knows by his own experience that children imitate his example, so if his behavior is mistaken, it will become an absurd map drawn for his descendants.

Indeed, it is stupid for a mature man to have several women and to live in drinking sprees, banquets, orgies, etc. since the responsibility of the entire family falls on a mature man; thus, it is evident that if he rambles on mistaken paths, he will bring more disorder, more confusion, and more bitterness into the world.

Father and mother must comprehend the difference between the masculine and feminine sex. The brain of a teenaged girl develops differently from a teenaged male; thus, it is unnatural for teenaged girls to study physics, chemistry, algebra, etc. Such subjects are appropriate for the masculine brain, yet they are useless and even dangerous for the feminine mind. So, it is necessary for fathers and mothers to strive with all their heart to promote a vital change of study in any scholarship program.

Besides reading and writing, women should learn how to play the piano, as well as weaving, embroidery, and in general all kind of talents suitable to the feminine mind. This is how women should be prepared from the school desk for the sublime mission that corresponds only to them: that is, becoming a mother and a wife. So, it is absurd to damage the feminine brain with complicated and difficult studies that are suitable for the masculine brain. It is necessary for parents as well as teachers of schools, colleges, and universities to worry more about bringing to women the femininity that corresponds to them.

It is stupid to militarize women, to force them to march with drums and flags through the streets of cities as if they were males. Women must be fully feminine, and men must be fully masculine.

[Editors’ Note: In this chapter, the author is not discriminating against women. For instance, he was asked, “Is it true that the man is more intelligent than the woman?” He

answered, "Many women surpass men in intelligence. There are women who are geniuses. H.P. Blavatsky, Annie Besant, Mabel Collins, etc. were more intelligent than many men who are considered 'geniuses.'" And he wrote: "...men and women have the same rights. Together, they can obtain Christification. Man could never go beyond woman, nor could she climb spiritual heights more elevated than man. Those who affirm that women cannot Self-realize are ignorant. Blessed be the Christified women." - The Gnostic Bible, The Pistis Sophia Unveiled. "Woman has the same rights as man. Woman also reaches the level of Adept of the White Fraternity. Joan of Arc is a Master of Major Mysteries of the White Fraternity. H.P. Blavatsky, author of *The Secret Doctrine*, reached the level of Adept and she is a Master of Major Mysteries of the White Fraternity. In almost all the temples of the mysteries, we find many female Adepts working for humanity. Woman awakens her sacred serpent in the same way as man." - Igneous Rose]

The intermediate sex---homosexuality---is the outcome of degeneration and barbarism.

Women who dedicate themselves to long and difficult studies become old and no one marries them. Therefore, in this present modern life, it is convenient for women to make short careers: i.e. at a beauty parlor, as a stenographer, typist, dressmaker, teacher, etc.

Normally, women should be dedicated to home life, but due to the cruelty of the day and age in which we live, women need to work in order to eat and live. Yes, in a truly cultured and civilized society, women do not need to work outside their homes in order to survive. This modern women's norm of working outside of their home is a cruelty of the worst kind to women.

Present, degenerated men have created a false order of things; they have made women lose their femininity; they have taken women out of their house and have made them slaves.

Women transformed into "tomboys," with their intellects developed like a man, smoking cigarettes, and reading the newspaper, half-naked with skirts riding above their knees while playing cards, is the outcome of the degenerated men of this day and age, a male social flaw of an agonized civilization. Yes, women, who are transformed into modern spies, drug-addicted physicians, champion athletes, alcoholic, denaturalized women who deny breast-feeding to their children because they do not want to lose their beauty, are an execrable symptom of a failed civilization.

Indeed, the time has arrived to organize a world rescue army with men and women of good will capable of struggling against this false order of things. Yes, the time has arrived to establish a new civilization and a new culture in this world.

Women are the foundation stone of the home; thus, if this stone is not properly carved, if it is filled with ridges and all kinds of deformations, then the outcome of social life will be catastrophic.

The masculine brain is different; thus, it easily studies medicine, physics, mathematics, law, engineering, astronomy, etc.

A militarized college for men is not absurd, but a militarized college for women, besides being absurd, is frightfully ludicrous.

It is regrettable to see future wives, future mothers, women who will carry a child in their bosom, marching like men through the streets of a city. This not only indicates the loss of femininity in women, but moreover, it places a pointed finger within the wound of many men, thus indicating the loss of their masculinity.

Men, true men, fully masculine men, can never accept a militarized parade of women. The masculine scruple, the psychological idiosyncrasy of the male, the mind of men, feels truly disgusted before this type of spectacle that completely demonstrates nothing more than human degeneration.

We need women to return home, to their femininity, to their natural beauty, to their primeval innocence and true simplicity. We need to finish with this entire modern order of things, and establish upon the face of the Earth a new civilization and a new culture.

Parents and educators must know how to raise the new generations with true wisdom and love.

Young men must receive not only intellectual information, learn an occupation, or graduate with a professional degree; it is necessary for them to know about the sense of responsibility and to know how to tread along the path of righteousness and cognizant love, since as mature men upon their shoulders will weigh the responsibility of a wife, sons, and daughters.

A mature man with a high sense of responsibility, chaste, sober, temperate, virtuous, etc., is respected by his family and by all citizens, whereas a mature man who scandalizes people with his adulteries, fornications, quarrels, and injustices of all types is repugnant to all people, and not only causes pain to himself, but moreover he embitters his relatives and brings pain and confusion to the rest of the world.

It is necessary for a mature man to know how to live his mature age correctly. It is essential for a mature man to comprehend that his youth has gone away. It is ridiculous to want to repeat in our maturity the same dramas and scenes of our youth.

Each period of life has its own beauty, and one needs to know how to live it.

Just as the ant acts with foresight by carrying leaves to its anthill before the arrival of hard winter, likewise a mature man must work with extreme intensity before the arrival of his old age. Yes, as the ant, a mature man must act with swiftness and foresight.

Many young men waste all their vital values in a miserable manner; thus, when they arrive to mature age, they find themselves ugly, horrible, miserable, and failures.

It is ludicrous indeed to see mature men repeating the philanderer actions of youth, without realizing that they are now horrible and that youth has already gone.

One of the greatest calamities of this agonizing civilization is the vice of alcohol. During their youth, many people surrender to the vice of alcohol, thus when their mature age arrives, they have not formed a home, they have not made a fortune, they do not have a lucrative profession, because they live from bar to bar begging for liquor, and become frightfully horrible, disgusting, and miserable people.

Consequently, parents and teachers must pay special attention to young people, and honestly guide them with the healthy purpose of making a better place of this world.

Old Age

The first forty years of our life-history write us a book, and the following thirty years are the commentary about it.

At twenty years of age, a man is a peacock; at thirty, a lion; at forty, a camel; at fifty, a serpent; at sixty, a dog; at seventy, a monkey; and at eighty, only a voice and a shadow.

Time reveals all things; it is a very intriguing old charlatan, speaking on a whim, even when no questions are asked of him.

There is nothing made by the hand of the poor intellectual animal (mistakenly called human) that sooner or later time cannot destroy.

Fugit Irreparabile Tempus—"the time that flees cannot be restored."



Yes, time will bring to public light everything that is now hidden, and will cover and hide everything that at this moment shines with splendor.

Old age is like love; it cannot be hidden, even when it disguises itself with youthful attire.

Old age erodes the pride of men and humiliates them; behold, it is one thing to be humble and another to fall humiliated.

When death approaches, those old men who are disillusioned with life, they find that old age is no longer a burden. Notwithstanding, all men harbor the hope of living a long life and attaining old age, yet old age frightens them.

Old age begins at fifty-six years of age and thereafter is processed in septenary periods that lead us to decrepitude and death.

The greatest tragedy of old people lies not in the fact of being old, but in the foolishness of not wanting to recognize that they are old, and in the stupidity of believing themselves young, as if old age was a crime.

The best thing about old age is that one is very close to the goal.

The psychological “I,” the myself, does not become better with time and experience; on the contrary, it becomes more complicated, more difficult, more laborious. This is why there is a common saying that states, “Old people use their culture to torture, even in the sepulchre.”

The psychological “I” of whimsical old people consoles itself by giving beautiful advice, due to its incapacity of doing mischievous things. Yes, old people know very well that old age is a very terrible tyrant that prohibits them, under penalty of death, from enjoying the pleasures of crazy youth, thus they prefer to console themselves by giving beautiful advice.

The “I” hides the “I.” The “I” hides a part of itself, and thereafter labels everything with sublime phrases and beautiful advice. Yes, one part of the self-willed hides another part of the self-willed; this is how the “I” hides what is inconvenient for it.

It is completely demonstrated by observation and experience that when vices abandon us, we like to think that we were the ones who abandoned them.

The heart of the intellectual animal does not become better with time but worse: it always becomes stone-like, and if in youth we were covetous, impostors, wrathful, then in old age we will become even worse.

Old people live in the past; old people are the outcome of many yesterdays. Old people totally ignore the moment in which we live; old people are accumulated memory.

The only way of reaching perfect old age is by dissolving the psychological ego. When we learn how to die from moment to moment, we arrive at sublime old age.

Old age has a great sense of peace and freedom for those who have dissolved the ego.

When passions have died in a radical, total, and definitive manner, one becomes free from not just one tyrant, but many.

In life, it is very difficult to find innocent seniors who no longer possess even the residues of their “I.” These seniors are infinitely happy, and live from moment to moment.

A senior, grey-haired in wisdom, an elder in knowledge, a lord of love, becomes, in fact, a lighthouse who wisely guides the current of innumerable centuries.

There have existed and still exist in this world some aged Masters that do not even have the last residues of the “I.” These Gnostic Arhats are as exotic and divine as a lotus flower.

A venerable old Master who has dissolved the pluralized “I” in a radical and definitive manner is the perfect expression of perfect wisdom, divine love, and sublime power.

An old Master who no longer has the “I” is, in fact, the full manifestation of a divine Being.

These sublime Elders, these Gnostic Arhats, have illuminated the world since ancient times; let us remember Buddha, Moses, Hermes, Ramakrishna, Daniel, the saintly Lama, etc.

Parents and teachers of schools, colleges, and universities must teach the new generations to respect and venerate their elders.

That which has no name, that which is Divine, that which is the Reality, has three aspects: wisdom, love, and Word.

The Divine as Father is cosmic wisdom, as Mother is infinite love, as Son is the Word.

The father of a family is the symbol of wisdom. The mother of a home symbolizes love; children symbolize the Word.

An aged father deserves the support of his children. A father that is now old cannot work and it is proper for the children to support and respect him.

An adorable mother that is now aged cannot work and therefore, it is necessary that the sons and daughters take care of her and love her as if such a love were a religion.

Those who do not know how to love their father, those who do not know how to adore their mother, march on the left-handed path, on the path of error.

Children do not have the right to judge their parents. No one is perfect in this world, and those of us who do not have specific defects in one direction have them in another. The patterns of all of us were cut with the same scissors.

Some people underestimate paternal love, others even laugh at paternal love. Those who in life behave like this, have not even entered onto the path that leads towards that which has no name.

An ungrateful son who abhors his father and forgets his mother is indeed a true pervert who abhors everything that is Divine.

Understand: the revolution of the consciousness does not mean ungratefulness; it does not mean forgetting our father and underestimating our adorable mother. The revolution of the consciousness is wisdom, love, and perfect power.

The symbol of wisdom is found in the father, and the living source of love is found in the mother; indeed, without this purest essence of love, it is impossible to achieve the highest inner realizations.

Death

It is essential to comprehend in depth and in all the levels of the mind what death truly really is; only in this manner is it possible to integrally understand what immortality is. Merely seeing the corpse of a beloved relative within a coffin does not signify that the mystery of death has been comprehended.

For the mind, the truth is unknowable from moment to moment, and the truth about death is no exception. This is why the “I” always wants—as is hardly natural—insurance against death; that is, a guarantee from some authority that will assure him of a good position and some type of immortality beyond the terrifying sepulcher. This is because the “myself” does not feel any desire to die. Yes, the “I” wants to continue. The “I” is very afraid of death.

The truth is not an issue to believe in or doubt. The truth has nothing to do with credibility or skepticism. The truth is not subject to ideas, theories, opinions, concepts, preconceptions, suppositions, prejudices, affirmations, negotiations, etc., and the truth about the mystery of death is no exception.

The truth about the mystery of death can be known only through direct experience, and it is impossible to communicate this genuine experience of death to someone who does not know it.

Any poet can write beautiful books about love, but it is impossible to communicate the truth about love to people who have never experienced it. Likewise, we state that it is impossible to communicate the truth about death to people who have not consciously experienced it.

Those who want to know the truth about death must investigate, experience, and properly search for themselves. Only in this manner can we discover the profound significance of death.

The observation and experience of many years have allowed us to comprehend that people are not interested in really comprehending the profound significance of death; the only thing that people are really interested in is how to continue to exist in the beyond, that is all. Many people want to continue to exist by means of their material goods, prestige, family, beliefs, ideas, children, etc. Nevertheless, when they comprehend that any type of psychological continuity is vain, transitory, ephemeral, unstable, then—lacking subsequent guarantees—their “I” feels insecure and they become terrified, horrified; they become filled with infinite terror.

These wretched people do not want to comprehend—they do not want to understand—that everything that continues develops in time. Likewise, these wretched people do not want to comprehend that everything that continues also decays with time.

Moreover, these wretched people do not want to comprehend that everything that continues becomes mechanical, routine, boring.

It is essential, necessary, and indispensable for us to become completely cognizant of the deep significance of death; only in this manner will the terror of ceasing to exist disappear.

By carefully observing humanity, we can verify that the mind is always found bottled up within the known, and wants to continue to exist together with this known beyond the sepulcher.

But a mind that is bottled up within the known can never experience the unknowable; that is, it can never experience the reality, the truth. So, understand: in order to experience the Eternal, the Atemporal, the Reality, it is necessary to break the bottle of time by means of correct meditation.

Therefore, those who desire to continue to exist fear death, and their beliefs and theories only serve them as narcotics.

Death in itself is not frightful; it is something lovely, sublime, ineffable—nevertheless, since the mind is bottled up within the known, it only moves within the vicious circle that loops around from credulity to skepticism.

When we become completely cognizant of the deep and profound significance of death, we discover for ourselves—by direct experience—that life and death constitute an integral and unitotal whole.

Death is the depository of life. The path of life is formed by the hoof prints of the horse of death.

Life is a defined and defining energy. Different types of energies flow within the human organism from birth to death. The only type of energy that the human organism cannot resist is the energy of the Ray of Death; this Ray is a lightning bolt charged with excessively elevated electrical voltage. The human organism cannot resist such a voltage.

Just as a lightning bolt tears a tree to pieces, likewise the ray of death inevitably destroys the human organism when it flows through it.

The ray of death connects the phenomenon of death to the phenomenon of birth; this lightning bolt of death originates very intrinsic, intimate, electrical tensions, and a certain keynote that has the determinant power of combining the genes within the fecundated egg.

The lightning bolt of death reduces the human organism to its fundamental elements. Thus, this is how the ego, the energetic “I,” regrettably continues in our descendants.

So, the truth about that which is death—which is the interval between death and conception—is something that does not belong to time; it is something that we can only experience by means of the science of meditation.

Teachers of schools, colleges, and universities must teach their students the path which leads to the experience of reality, of the truth.

The Experience of Reality

In the ancient Greek city Delphi, a sacred inscription was found carved upon the living stone of the solemn threshold of a temple, such a superscription said the following: “Nosce Te Ipsum” (Know thyself). “Man, know thyself, and thou wilt know the universe and its Gods.” This sacred motto of ancient Greek Hierophants is the fundamental, chief corner stone, the head of the corner of the transcendental science of meditation.

Indeed, if we honestly want to establish the basis for correct meditation, then it is necessary to comprehend ourselves in all the levels of our mind. Yes, to establish the correct basis for meditation implies, in fact, to be free of ambition, egotism, fear, hate, the craving for psychic powers, eagerness for results, etc. Thus, undoubtedly, it is clear that after this basic chief corner stone of meditation is established in the mind, it remains in quietude and within a profound and imposing silence.

So, from a rigorously logical point of view, it is an absurdity to crave the experience of reality while lacking knowledge of ourselves.

It is essential to integrally comprehend every problem in all of the levels of the mind, as each desire, each memory, each psychological defect, etc., sequentially emerges from within the mind.

By all means, it is clear that during the practice of meditation on the screen of our mind passes the sinister procession of all types of desires, all kinds of passions, old resentments, hatred, all the psychological defects which characterize us, etc., as well as all of our happy and sad moments, countless memories, and multiple impulses that come both from the outside world and the interior world.

Indeed, those who want to establish within their mind the fundamental chief corner stone of meditation must focus their entire attention on the positive and negative values of their understanding and to comprehend them in an integral manner: not merely in the intellectual level, but also in all of the subconscious, infraconscious, and unconscious levels of their mind. We must never forget that the mind has many levels. Thus, the in-depth study of all of our psychological values signifies, in fact, the knowledge of ourselves.

On the screen of the mind, any motion picture has a beginning and an end. Thus, when the parade of forms, desires, passions, ambitions, memories, etc., ends, then the mind becomes quiet and in a profound silence; it remains empty of all kinds of thoughts.

Contemporary students of psychology need to experience the illuminating Void [shunyata, the emptiness]. The eruption of the void within our own mind allows us to experience, feel, and undergo an element that transforms: such an element is reality.

Let us distinguish between a mind that is quiet and a mind that has been violently quieted.

Let us distinguish between a mind that is silent and a mind that has been forcibly silenced.

We must comprehend under the light of logical deduction that when the mind is violently quieted, deep down and in other levels it is not quiet; there, the mind struggles to become free from those shackles. Yes, from the analytical point of view, we have to comprehend that when the mind is forcibly silenced, deep down it is not silent; instead, it is screaming with a terrible desperation.

The true quietude and natural and spontaneous silence of the mind arrive to us as a grace, as a bliss, when the process of the intimate, filmed image of our own existence ceases its projection on the marvelous screen of the intellect. Thus, only when the mind is naturally and spontaneously quiet, only when the mind is in a delectable silence, does the eruption of the illuminating Void occur.

It is not easy to explain the Void, since it is indefinable or indescribable; thus, any concept that we may utter about it will fail on the principal point.

The Void cannot be described or expressed in words. Due to the fact that human language has been created mainly to designate the existence of objects, thoughts, and feelings, it is not suitable for describing in a clear and specific manner the non-existence of objects, phenomena, and feelings.

Therefore, any attempt to debate about the Void within the confines of a language limited by the forms of existence is indeed, and beyond any doubt, a foolish and absolutely incorrect enterprise.

The emptiness is non-existence, therefore, existence is not the void.

The form does not differ from the emptiness, and the emptiness does not differ from the form.

The form is emptiness and the emptiness is form. It is due to emptiness that things exist. [See the Prajnaparamita Sutra]

Emptiness and existence complement each other and do not oppose each other. Emptiness and existence merge and embrace each other.

When the beings of normal sensitivity see an object, they only see its existent aspect, they do not see its empty or void aspect.

Every enlightened being can simultaneously see the existent and void aspect of anything.

Emptiness is simply a term that denotes the non-substantial and the non-personal nature of all beings and it is a sign that indicates the state of absolute detachment and liberty.

Teachers of schools, colleges, and universities must perform an in-depth study of our revolutionary psychology and thereafter teach their students the path that leads to the experience of reality.

To arrive at the experience of reality is only possible when all thoughts have ceased.

The eruption of the Void allows us to experience the bright light of pure reality.

That ever-present knowledge, which in the reality is empty, without characteristics or color, devoid of condition, is the true reality, the universal compassion.

Your intelligence, whose true nature is the Void—which must not be seen as a void of nothingness, but as that very intelligence without shackles: brilliant, universal, and happy—is Cognizance, the Buddha, universally wise.

Your own empty cognizance and that brilliant and joyful intelligence are inseparable; their union forms the Dharmakaya, the state of perfect illumination.

Your own brilliant cognizance, empty and inseparable from the great body of splendor, has neither birth nor death: it is the immutable light, the Amitaba Buddha.

This knowledge is enough. To recognize the emptiness of your own intelligence as the Buddhist state and to consider it as your own cognizance is to continue within the Divine Spirit of Buddha.

Consequently, keep your intellect from becoming distracted during meditation, and even forget that you are in meditation: yes, do not think that you are meditating, because when you think you are meditating, this thought is enough to disturb the meditation. Thus, this is how your mind must become empty in order to experience reality.

Revolutionary Psychology

Teachers of schools, colleges, and universities must profoundly study the revolutionary psychology taught by all the International Gnostic Movements; this psychology is a constant revolution and is radically different from anything previously known by this name.

Undoubtedly, we can state, without fear of being mistaken, that in the course of the centuries that have preceded us since the profound night of all times, psychology has never fallen as low as is presently in this age of the “rebels without a cause,” “the little henchmen of rock’n’roll.”

Moreover, and to the breaking point of disgrace, the retarded and reactionary psychology of these modern times has lost its sense of being, and every direct contact with its true origin. Yes, in these times of sexual degeneration and total deterioration of the mind, not only is it impossible to accurately define the term “psychology,” but shockingly, the fundamental subjects of psychology are truly unknown.

Those who mistakenly suppose that psychology is the most recent contemporary science are really misguided, because psychology is a very ancient science that has its origins in the old schools of archaic mysteries.

It is impossible for the snob, the ultramodern swindler, the backward individual, to define the origin of that which is known as psychology, since it is obvious that psychology never existed under such a name—with the exception of this contemporary epoch. Why? Because for this or that reason, psychology was always suspected of subversive tendencies in religious or political matters, thus it was forced to be concealed by multiple disguises.

Thus, since ancient times, on the different scenarios of the theaters of life, psychology has always played its role by being intelligently disguised with the costumes of philosophy.

Since the terrifying night of all times, on the banks of the Ganges in the sacred India of the Vedas, there have existed many forms of yoga, which in their depth are pure, higher experimental psychology. The seven types of yoga have always been described as methods, procedures, or philosophical systems.

In the Arab world, the sacred, partly metaphysical, and partly religious teachings of the Sufis have indeed a purely psychological character.

In old Europe (which is rotten to its very bone marrow because of so many wars, racial, religious, and political prejudices, etc.) right up to the end of the nineteen century, psychology was disguised with the costumes of philosophy in order to pass unnoticed.

So, notwithstanding all the divisions and subdivisions of philosophy—such as logic, the theory of knowledge, ethics, aesthetics, etc.—nonetheless, psychology is undoubtedly in itself: evident self-reflection, mystical cognition of the Being, a fundamental cognition of an awakened consciousness. The error of many philosophical schools consists in having considered psychology as something inferior to philosophy, as something related only to the lowest and even trivial aspects of the human nature.

A comparative study of religions allows us to formulate the following logical conclusion: the science of psychology has always been intimately associated with all religious principles. Yes, any comparative study of religions demonstrates that wonderful treasures of psychological science exist within the most orthodox sacred literature of various countries and from different epochs.

So, in-depth investigations in the field of Gnosticism allows us to find that wonderful compilation of several Gnostic authors known as *The Philokalia*, which comes from the earliest times of Christianity. *The Philokalia* is still used in our time by the Eastern Church, especially for the instruction of monks.

Undoubtedly, and without any fear of deceit, we can emphatically affirm that *The Philokalia* is essentially pure experimental psychology.

Psychology was always connected to philosophy, to the authentic objective art, to science, and to religion in the ancient schools of mysteries from Greece, Egypt, Rome, India, Persia, Mexico, Peru, Assyria, Chaldea, etc. Yes, in those ancient times, psychology was cleverly hidden behind the graceful forms of sacred dancers or behind the enigma of cryptic hieroglyphs or beautiful sculptures, or in poetry or tragedy, and even within the delectable music of the temples.

Indeed, before science, philosophy, art, and religion split asunder in order to subsist as independent parts, psychology reigned in all the very ancient schools of mysteries.

When the Initiatic Colleges ceased to operate due to the Kali Yuga or the Dark Age in which we still live, psychology survived within the symbolism of several esoteric and pseudo-esoteric schools of this modern world, and especially within Gnostic esotericism.

Profound analysis and in-depth investigation allows us to comprehend with complete meridian clarity that the different systems and psychological doctrines that existed in the past and that presently exist can be divided into two categories.

First: The doctrines that are conceived such as many intellectuals suppose them to be. Modern psychology belongs, in fact, to this category.

Second: The doctrines that study the human being from the point of view of the revolution of the consciousness. This second category truly contains the original and most ancient doctrines; only these doctrines allow us to comprehend the living origins of psychology and their profound significance.

When all of us have comprehended in an integral manner and in all of the levels of our mind how important the study of the human being is from this new point of view, that is, from the revolution of the consciousness, then we will understand that psychology is the study of the principles, laws, and facts that are intimately related to the definitive and radical transformation of the individual.

It is essential for the teachers of schools, colleges, and universities to comprehend in an integral manner the critical hour in which we live, and the catastrophic state of psychological disorientation in which the new generation is lingering.

It is necessary to engage the new generations with the path of the revolution of the consciousness; this is only possible by means of the revolutionary psychology of a fundamental education.

Psychological Rebellion

Those who have devoted themselves to travelling all the countries of the world with the purpose of studying in detail all the human races—whether in old Europe or in Africa, tired because of so much slavery, or in the sacred country of the Vedas, or in the West Indies, or in Austria or in China—have been able to verify for themselves that the nature of this wretched intellectual animal, mistakenly called human, is always the same.

This concrete fact, this shocking reality which surprises every mindful individual, can be especially verified by the traveler who visits schools, colleges, and universities.

We have arrived at the age of repetitive flow production. Now everything is produced on assembly lines and in large amounts: flow production of planes, cars, luxury items, etc.

Moreover—and even if this seems a little grotesque, it is true—industrial schools, universities, etc., have also become intellectual factories of repetitive flow production.

Thus, the only objective of life in these times of repetitive flow production is to find economic security; yes, people seek security because they are afraid of everything.

So, independent thought becomes almost impossible in recurrent times of repetitive flow production, because the modern type of education is based on mere superficial conveniences. Sadly, the new generations live very satisfied with this intellectual mediocrity, and if someone wants to be different, distinct from the others, then the whole world disqualifies him, the whole world criticizes him, they isolate him, they deny him a job, etc.

The compelling, pure, natural, and spontaneous thought is hindered by the desire of obtaining money in order to live and enjoy oneself, or by the urgency of being successful in life, or by the search for economic security, or by the desire of buying many things in order to toot your horn in front of others, etc.

It has been totally verified that fear dulls the mind and hardens the heart. This is why in these times of so much fear and searching for security, people hide in their caves, in their dens, in their corners, in their hiding-places where they withdraw from life, because they thereby have more security and fewer problems; thus, they do not want to come out of there, since they are terrified of life, they are afraid of new adventures, new experiences, etc.

Yes, this entire, vaunted, modern education is based on fear and the search for security. People are frightened; they are afraid even of their own shadow. People are terrified of everything. They are afraid of discarding their old established norms and thinking in a revolutionary way, thus becoming different from other people, and breaking with all the prejudices of this decadent society, etc.

Fortunately, there live in the world a few sincere and understanding people who truly want to profoundly examine all the problems of the mind. Regrettably, the spirit of nonconformity and rebellion does not even exist within the great majority of us.

There exist two types of rebellion that are already properly classified. First: violent psychological rebellion. Second: profound psychological rebellion of the intelligence.

The first type of rebellion is reactionary, conservative, and backward. The second type of rebellion is revolutionary.

In the first type of psychological rebellion, we find the reformer who mends old suits and repairs the walls of old buildings so that they will not crumble. This is the regressive type, the revolutionary of blood and liquor, the leader of military uprisings and coups. It is the man with a shotgun on his shoulder, the dictator who enjoys lining up against the wall to be shot all those who do not accept his whims and theories.

In the second type of psychological rebellion, we find Buddha, Jesus, Hermes: that is, the transformer, the intelligent rebel, the intuitive, the great paladins of the revolution of the

consciousness, etc.

Those who only educate themselves with the absurd purpose of scaling, ascending, climbing to the top of the ladder by successively acquiring magnificent positions within the bureaucratic beehive in order to show themselves to others lack true profundity; they are imbeciles by nature: they are one hundred percent superficial, empty swindlers.

It has already been verified to satiation that when the true integration of thought and sentiment has not been attained within a human being—even when having received a great education—life then becomes incomplete, contradictory, boring, and tormented by all types of innumerable fears.

Undoubtedly, and fearless of making a mistake, we can emphatically affirm that without an integral education, life becomes damaging, useless, and harmful.

The intellectual animal has an internal ego that unfortunately is made up of different entities fortified through a mistaken education, which makes that pluralized “I” (that each of us carry within) the fundamental cause of all our complexes and contradictions.

A fundamental education must teach the new generations the Gnostic, psychological didactic for the dissolution of the “I.”

We can establish within ourselves a permanent center of individual consciousness only by dissolving the various entities, which in their conjunction constitute the ego, the “I”—this is how we can become integral.

Thus, as long as the pluralized “I” continues to exist within each of us, we embitter not only our life, but moreover we embitter the lives of others.

What is the value of studying law and becoming lawyers if we perpetuate fights? What is the value of accumulating much knowledge within our mind if we continue to be confused? What is the value of technical and industrial skills if we use them for the destruction of our fellowmen?

It is worthless to receive instruction, to attend classes, to study, if in the process of our daily living we are miserably destroying one another.

The objective of education must not be to only produce every year some new job hunters, new types of swindlers, new dimwits that do not even know how to respect their neighbor’s religion, etc.

Indeed, the true objective of a fundamental education must be to create true men and women, who—because of their psychological integration—are cognizant and intelligent.

Regrettably, teachers of schools, colleges and universities think of everything except the awakening of the integral intelligence of their students.

Any given person can covet and acquire titles, medals, diplomas and even become very efficient in the mechanistic field of life, nonetheless, this does not signify that he is intelligent. Intelligence can never be a merely mechanical functional; intelligence can never be the outcome of simple bookish knowledge. Likewise, intelligence is not the capacity of reacting automatically with sparkling words against any challenge. As well, intelligence is not the mere verbalization of memory.

Intelligence is the capacity of directly receiving the Essence, the Reality, that which truly IS; fundamental education is the science that allows us to awaken this capacity within ourselves and within others. Yes, a fundamental education helps each individual to discover their own true values that emerge as an outcome of a profound investigation and integral comprehension of oneself.

When self-knowledge does not exist within us, then our self-expression becomes an egotistical and destructive self-affirmation.

Therefore, a fundamental education is only concerned with awakening in each individual the capacity to comprehend themselves in all of the levels of their mind, and to not simply surrender themselves to the complacency of the mistaken self-expression of their pluralized

“I.”

Evolution, Devolution, Revolution

In practicality we have been able to verify that as much in materialistic schools as in spiritualistic schools, people are completely bottled up within the dogma of evolution.

Deep down, modern opinions about the origin of human beings and their past evolution are cheap sophistry; they do not withstand a profound, critical study.

Notwithstanding that all of Darwin's theories have been accepted as articles of faith by Karl Marx and his much revered dialectic materialism, modern scientists know nothing about the origins of the human being: they have proved nothing, they have experienced nothing directly, and they lack accurate, specific, and precise proofs about human evolution.

On the contrary, if we address the historic humanity—that is, the data from the last twenty or thirty thousand years B.C.—then we will find specific proofs, unmistakable signs of superior types of humans, incomprehensible to modern people, and whose presence can be demonstrated through multiple testimonies, ancient hieroglyphs, ancient pyramids, exotic monoliths, mysterious papyri, and diverse, ancient monuments.

Likewise, modern scientists know nothing—in an exact manner and through direct experience—about those prehistoric humans, those strange and mysterious creatures of an aspect so similar to the intellectual animal and nevertheless, so different, so mysterious—and whose illustrious bones are sometimes found deeply hidden in archaic deposits of the glacial or pre-glacial period.

Gnostic science teaches that the rational animal—as we presently know it—is not a perfect being: it is an animal, and not yet a human in the complete sense of the word. Nature develops the rational animal to a certain point, and thereafter nature abandons him. Yes, nature gives complete freedom to the rational animal to either pursue by himself the continuation of his own development or to waste all of his potential and degenerate.

The laws of evolution and devolution are the mechanical axis of all nature, and have nothing to do with the realization of the inner Being.

So, within the intellectual animal exist tremendous possibilities that the mechanics of evolution cannot develop. Thus, these possibilities must either be developed or lost, because there exists no mechanical law for these possibilities to develop by themselves.

The development of such latent possibilities is only possible in well-defined conditions, and this demands tremendous, individual super-efforts and efficient assistance granted by those Masters who have already done the work in the past.

The rational animals who want to develop all of their latent possibilities in order to become humans must enter onto the path of the revolution of the consciousness. The intellectual animal is a grain, a seed; the Tree of Life, that is, the true human, can be born from that seed. That true human is the man whom Diogenes was looking for at noon with a lit lamp through the streets of Athens, and whom Diogenes unfortunately did not find.

It is not a law that these latent possibilities within this grain, within this very special seed, will develop: it is normal and natural for them to be lost.

The true human is as different from the intellectual animal as the lighting bolt is from the cloud.

If the grain does not die, the seed will not sprout. Therefore, it is necessary, it is essential, that the ego, the "I," the self-willed, die in order for the human to be born.

Teachers of schools, colleges, and universities must teach their students the path of revolutionary ethics. Only in this manner is it possible to accomplish the death of the ego.

By making an emphasis upon this, we can affirm that the revolution of the consciousness is not only rare in this world, but moreover, it is becoming more and more rare.

The revolution of the consciousness has three perfectly defined factors:

First, death;

Second, birth;

Third, sacrifice for humanity.

The order of these factors does not alter the product.

1. To die is a matter of revolutionary ethics and dissolution of the psychological ego.
2. To be born is a subject related to sexual transmutation. This subject corresponds to a transcendental sexology. Those who want to study this topic must write to us and get our Gnostic books that relate to it, and study them.
3. Sacrifice for humanity is universal, cognizant charity.

Understand: if we do not want the revolution of our consciousness, if we do not make tremendous super-efforts to develop the latent possibilities that will take us to the realization of our inner Self, then it is clear that such possibilities will never develop by themselves.

Therefore, those who achieve the realization of the Self, those who become saved, are very rare, and any kind of injustice does not exist in this. Why should the wretched intellectual animal attain what it does not want?

A radical, total, and definite change is needed; nevertheless, not all the beings want that change: they do not desire it, they do not know about it, and if they are told about it but they do not understand it, if they do not comprehend it, if they are not interested in it, why should they be forced to attain what they do not want?

The truth is that before the individual acquires new faculties or powers that he does not even remotely know about and which he does not possess, he must first acquire the faculties and powers that he mistakenly thinks he has, but indeed does not.

The Integral Individual

The profound comprehension of oneself is the true sense of a fundamental education, since all the laws of nature are found within each individual. Therefore, those who want to know all the marvels of nature must study them within themselves.

To enrich the intellect is the only concern of a false education; this enrichment can be achieved by anybody, since it is obvious that anyone with money has the luxury of buying books.

Understand: we are not pronouncing ourselves against intellectual culture; we are only pronouncing ourselves against the uncontrolled eagerness for mental accumulation, since a false intellectual education only grants subtle evasions in order to run away from ourselves. Yes, all erudite, intellectual addicts have marvelous evasions that allow them to run away from themselves.

Swindlers are the outcome of intellectualism without spirituality, and they have taken humanity to havoc, to destruction.

Technology can never grant us the capability of knowing ourselves in an integral and unitotal manner.

Parents send their children to school, college, and university or polytechnic, etc., so that they can learn a skill, so that they may have some profession, thus they can finally earn a living.

It is obvious that we need to know a skill, to have a profession, yet, that is secondary; what is fundamental, what is primary, is to know ourselves, to know who we are, where we come from, where are we going, and what the objective of our existence is.

There is everything in life: happiness, sadness, love, passion, joy, pain, beauty, ugliness, etc.; thus, when we know how to live life intensely, when we comprehend it in all the levels of our mind, then we find our place in society, because we create our own skill, our own particular method of living. To live life in the opposite way is one hundred percent mistaken, since technology by itself can never originate in-depth comprehension, true comprehension.

Indeed, present education has become a complete failure because it gives exaggerated importance to technicism [Technicism: The widespread belief that technology always benefits society], to professionalism, and it is obvious that when technicism is preferred, it transforms the individual into a mechanical automaton since it destroys his best possibilities.

Yes, to cultivate ability and efficiency without the comprehension of life, without the knowledge of oneself, without a direct perception of the process of the self-willed, without a detailed study of our proper manner of thinking, feeling, desiring, and acting, will only serve to increase our own cruelty, our own selfishness—that is, those psychological factors that produce war, hunger, misery, and pain.

The exclusive development of technicism has produced mechanics, scientists, technologists, atomic physicists, dissectors of innocent animals, inventors of weapons of mass destruction, etc. Indeed, all of those professionals, all of those inventors of atomic bombs and hydrogen bombs, all of those dissectors that torture the innocent creatures of nature, all of those swindlers, are only skilled for war and destruction. Yes, all of those swindlers do not know anything; they do not comprehend anything about the entire process of life in all of its infinite manifestations.

The technological progress in general—i. e., transport systems, calculating machines, electrical lighting, elevators inside buildings, electrical brains of all types, etc.—solves thousands of problems that process themselves on a superficial level of existence; nevertheless, they introduce multitudes of broader and more profound problems within the individual and within society.

Thus, to live exclusively on that superficial level without taking into account the different areas and more profound levels of the mind signifies, in fact, that we are bringing upon ourselves and our children misery, tears, and desperation.

The greatest necessity, the most essential problem of every individual, of every person, is to comprehend life in its integral and unitotal state; only in this way will we establish the conditions to satisfactorily solve all our particular, intimate problems.

Technological knowledge by itself can never solve all our psychological problems, all our profound complexes.

If we want to be true human beings, that is, if we want to be integral individuals, then we must explore ourselves psychologically; yes, we must know ourselves profoundly within all of the fields of thought, because undoubtedly, technology becomes a destructive instrument when we do not truly comprehend the entire process of existence, when we do not know ourselves in an integral way.

Indeed, if the intellectual animal truly loved, if the rational mammal understood the entire process of life, he would never have committed the crime of splitting the atom.

Present technological progress is fantastic, yet it has only managed to increase our aggressive power to destroy one another; thus, now only terrorism, hunger, ignorance, and illness reign everywhere.

Therefore, no profession, no technology, can ever give us plenitude, true happiness.

In life, every person suffers intensely in his occupation, in his profession, in his routine way of living, thus things and occupations become instruments of envy, gossip, hate, bitterness.

The world of physicians, the world of artists, of engineers, of lawyers, etc.—each one of these worlds is full of pain, gossip, competition, envy, etc. So, without the comprehension of ourselves, a mere occupation, skill, or profession leads us to pain and to the search for evasiveness; thus, some find escape through alcohol in bars, pubs, or cabarets, others through drugs, morphine, cocaine, or marijuana, and others by means of lust and sexual degeneration, etc.

When we want to reduce our whole life to a technique, to a profession, to a system of making more and more money, then the outcome is boredom, nuisances, and the search for a way out.

We must become complete, integral individuals, and this is only possible by knowing ourselves and dissolving the psychological “I.”

As a fundamental education stimulates the learning of a skill to earn our living, it must also perform something very important: that is, it must help the individual to experience—to feel in every aspect and in all of the levels of the mind—the process of existence.

Consequently, if someone has something to say, let him say it, since the manner of saying it is very interesting: every person creates for himself his own style; nevertheless, lacking the direct integral experience of life, and imitating other people’s styles lead only to a superficial life.

The Human-like Machines

Notwithstanding that the human-like machines are the unhappiest beasts that exist in this valley of tears, astoundingly they have the pretentiousness—and even the insolence—of calling themselves “kings and queens of nature.”

“Nosce Te Ipsum” (Know thyself)—this is an ancient golden maxim written on the invincible walls of a temple of the city of Delphi of ancient Greece.

The human-like machines—those wretched intellectual animals who mistakenly classify themselves as humans—have invented thousands of very complicated and intricate machines. Although they do not ignore the fact that they sometimes need long years of study and training to be assisted in any activity by one of their machines, nonetheless they totally forget this fact in regard to their own case, even when indeed they are more complicated machines than all those they have invented.

Among them, there does not exist one who does not have his head filled with totally false ideas about himself. The gravest of all is that they do not want to realize that they really are machines.

The human-like machine does not have freedom of movement: it only functions by means of multiple and varied internal influences and external shocks; yes, all the movements, actions, words, ideas, emotions, feelings, and desires of human-like machines are provoked by external influences and by multiple, strange, and difficult internal causes.

The intellectual animal is a wretched marionette, a loudspeaker with memory and vitality, a living puppet entranced with the silly illusion that it can do, when indeed it truly cannot do anything.

Beloved reader, imagine just for a moment a mechanical, automatic android controlled by a complex mechanism; imagine that such android is alive, falls in love, speaks, walks, desires, wages wars, etc. Likewise, imagine that this android can change owners at any moment. Imagine that each owner is a different person, a person who has his own criteria, his own form of enjoyment, feeling, living, etc.

Consecutively, when any given owner wants to obtain money, he will push certain buttons and then the android will dedicate itself to business; then, half an hour or several hours later, another owner will have a different idea and will make the android dance and laugh; thereafter, a third will make the android fight; next, a fourth will make it fall in love with a sweetheart; right away, a fifth will make it fall in love with another sweetheart; after that a sixth will make the android fight with a neighbor and create a domestic crisis with the police, and thereafter a seventh will make this humanoid move to another neighborhood.

Indeed, this android of our example has done nothing, but mechanically thinks that it did. Sadly, the android is entranced with the illusion that it is doing, when in fact it cannot do anything, because an android does not have an individual being. Undoubtedly, everything has occurred just as when it rains, as when it thunders, as when the sun shines; but the wretched android's head thinks that it did it, since it is entranced with the silly illusion that it can do many things, when in reality it willfully has done nothing: its respective owners did, and amused themselves with the wretched, mechanical android.

This is how the wretched intellectual animal is, dear reader, just like the mechanical android of our illustrative example. He thinks he acts, when in fact he does nothing. He is a flesh and blood marionette controlled by a legion of energetic, subtle entities that in their conjunction constitute that which is called ego, the pluralized “I.”

The Christian Gospel classifies all those entities as demons, and their true name is legion.



"And he asked him, What [is] thy name? And he answered, saying, My name [is] Legion: for we are many." - Mark 5

If we state that the "I" is a legion of demons that control the human-like machine, we are not exaggerating. This is how it is.

The human-like machine does not have any individuality; he does not have the Being. Only the true Being has the power to do.

Only the Being can give us true individuality; only the Being can transform us into true human beings.

Those who truly want to cease being simple mechanical androids must eliminate each one of these entities that in their conjunction constitute the "I." Each one of these egos plays with the human-like machine. Those who truly want to cease being simple mechanical humanoids have to start by admitting and comprehending their own mechanicity.

Those who neither want to comprehend nor accept their own mechanicity, those who do not want to correctly comprehend this fact, can no longer change. They are the unfortunate and wretched ones; it were better for them that "a millstone were hanged about their necks, and they be cast into the sea." (Matthew 18:6, Mark 9:42, Luke 17:2)

Understand: the intellectual animal is a machine, yet a very special machine, because if it manages to comprehend that it is a machine, and if it is guided well and if the circumstances allow, it can then cease being a machine and transform itself into a human being.

First of all, it is essential to deeply comprehend in all the levels of the mind that we do not have true individuality, that we do not have a permanent center of consciousness, that in a specific moment we are one person and in another moment another person, since everything depends on the entity that is controlling the situation at any given moment.

Be aware that what originates the illusion of unity and integrity within the intellectual animal is partly due to the sensation of having a physical body, partly because of our name and surname, and partly to our memory and mechanical habits implanted within by education or acquired by simple and silly imitation.

The wretched intellectual animals will not be able to cease being machines, they will not be able to change, acquire true individual being, and transform themselves into true human beings, as long as they do not have the courage to eliminate, through in-depth comprehension and in a successive order, each one of those metaphysical entities that in their conjunction constitute that which is named ego, "I," the self-willed.

Each idea, each passion, each vice, each affection, each hatred, each desire, etc., has its corresponding entity, and the conjunction of all of those entities is the pluralized “I” of revolutionary psychology.

Those metaphysical entities, those selves that in their conjunction constitute the ego, lack any kind of unity. They do not have coordination of any type, since each one of those entities depends totally on circumstances, changes of impressions, events, etc.

The screen of the mind changes colors and scenes at each moment. Everything depends on the entity that at any given moment is controlling the mind. So, these different entities—that in their conjunction constitute the ego, the psychological “I”—pass by the screen of the mind in a continuous procession.

The diverse entities that constitute the pluralized “I” randomly associate or dissociate themselves, they form certain special groups according to their affinities, they quarrel among themselves, they argue, they disregard each other, etc.

Each entity of the legion of the pluralized “I,” each small “I,” believes itself to be the entirety of the self, the total ego. It does not even remotely suspect that it is only a slight part.

The entity within a male that today swears eternal love to a woman is displaced later on by another entity that has nothing to do with such an oath and then the castle of cards crumbles to the floor and the wretched, disheartened woman cries.

The entity that today swears fidelity to a cause is displaced tomorrow by another entity that has nothing to do with such a cause, and then the person withdraws.

The entity that today swears fidelity to Gnosis is displaced tomorrow by another entity that hates Gnosis.

Teachers of schools, colleges, and universities must study this book *Fundamentals of Gnostic Education* and for humanitarian purposes have the courage to guide their students onto the wonderful path of the revolution of the consciousness.

It is necessary for students to comprehend the necessity of knowing themselves in all of the levels of their mind. It is necessary for them to have a more efficient, intellectual orientation. Yes, it is necessary for us to comprehend what we are, and this must begin from the desks at school.

We do not deny that money is necessary in order to eat, to pay the rent of our home, and to dress ourselves. Likewise, we do not deny that an intellectual preparation, a profession, a way of making money, is essential; but that is not all: that is secondary. The first and fundamental part is to know who we are, what we are, where we came from, where are we going, what is the purpose of our existence.

To continue as automatic androids, as miserable, mortal, human-like machines is indeed lamentable.

It is urgent to cease being mere machines; it is urgent to become true human beings.

A radical change is necessary, and this must begin precisely with the elimination of each one of those entities whose conjunction constitutes the pluralized “I.”

The wretched intellectual animal is not human, but in a latent state within which he has all the possibilities to become a human being.

A mechanical law for those possibilities to develop does not exist, thus the most common thing is for them to be lost. Therefore, only by means of tremendous super-efforts can the possibility of becoming human be developed.

There is much within us that must be eliminated, and there is much that must be acquired. Thus, it is necessary to do an inventory in order to find out what we have in excess and what we need to acquire. It is obvious that the pluralized “I” is an excessive indulgence, thus it is something useless and harmful.

Consequently, it is logical to state that we have to develop certain powers, faculties, and capabilities that the human-like machine attributes to himself and believes he has, but indeed, he truly does not have. Yes, the human-like machine believes that he has a true individuality, an awakened consciousness, conscious willpower, the power to do, yet regrettably he has none of these.

If we want to cease being machines, if we want to awaken the consciousness, if we want to have true conscious willpower, individuality, and the capacity to do, then it is essential to start by knowing ourselves, and thereafter to dissolve the psychological “I.” When the pluralized ego is dissolved, only the true Being remains within us.

Parents and Teachers

The gravest problem of public education is not the students of primary or secondary schools, or academies, but the parents and teachers: if parents and teachers do not know themselves, if they are not capable of comprehending a boy or girl, if they do not know how to deeply understand their relationship with these creatures who are starting to live their life, if they are only concerned with cultivating the intellect of their students, then how can we create a new type of education?

The child, the student, goes to school to receive conscious guidance, but if the teachers are of narrow criteria, conservative, reactionary, regressive, this is how the student will be.

Educators must re-educate themselves, they must know themselves, they must review all their knowledge and comprehend that we are entering into a new age; by transforming the educators public education will be transformed.

To educate the educators is the most difficult enterprise, because each one of them has read a lot, each one of them has a title, each one of them has to teach, each one of them works as a schoolteacher and they already have their way of being; their mind is bottled up in fifty thousand theories that they have studied and they do not change, not even with cannon shots.

Teachers should teach how to think but unfortunately they are only concerned with teaching their students what to think.

Parents and teachers live filled with terrible financial, social, and emotional preoccupations, etc. Parents and teachers are mostly occupied with their own conflicts and sorrows. Indeed, they are not seriously concerned in studying and solving the problems that boys and girls of new generations propose to them.

A tremendous mental, moral, and social degeneration presently exists; nevertheless, parents and teachers are filled with anxiety and personal concerns, hence they only have time to think of the economic aspect of children, in giving them a profession so that they will not die of hunger, and that is all.

Contrary to popular belief, the majority of parents do not truly love their children. If they loved them, they would struggle for their common interest, they would be concerned with the problems of public education with the purpose of achieving a true change.

If parents truly loved their children, there would be no wars; the family and nation would not stand in opposition to the totality of the world, which creates the problems, wars, harmful divisions, and infernal situations that our sons and daughters must live in.

People study, they prepare themselves to become doctors, engineers, lawyers, etc., yet, regrettably they do not prepare themselves for the most critical and most difficult task: that is, to be parents.

That policy of family isolation is one hundred percent absurd, because the selfishness of the family is transformed into a lack of love for our fellowmen, which becomes a factor of deterioration and constant social degeneration.

True progress and true revolution are only possible by knocking down those mental walls, which—like the famous Wall of China—separate and isolate us from the rest of the world. All of us are one family, and it is absurd for us to torture one another and only consider as family the few people that live with us. Yes, the selfish exclusivism of “family” stops social progress, it divides the populace, creates wars, privileged castes, economical problems, etc.

When parents truly love their children, walls and the abominable barricades of isolation will crumble into dust; then the family will cease to be an egotistical and absurd circle.

Once the selfish family walls crumble away, then the fraternal communion with all the others fathers and mothers, with teachers, and with the whole of society will be born.

The outcome of a true fraternity, an authentic revolution of the educational branch, is a true social transformation for a better world.

The educator must be more conscientious; the educator must gather all the parents, together with the PTA, and speak to them clearly.

It is necessary for the parents to comprehend that the task of education must be performed on a solid basis of mutual cooperation between parents and teachers.

It is essential to tell parents that a fundamental education is necessary to raise new generations. It is also indispensable to tell parents that intellectual instruction is necessary, but that it is not everything. Something more is needed: it is necessary to teach boys and girls how to know themselves, how to get to know their own errors, their own psychological defects.

Likewise, it is necessary to tell the parents that children must be conceived out of love, and not out of animal passion. It is cruel and merciless to project our animal desires, our violent sexual passions, our morbid sentimentalism and our bestial emotions, upon our descendants.

Understand: sons and daughters are impregnated with our own projections, thus it is criminal to infect the world with our bestial projections.

Teachers of schools, colleges, and universities must gather all the parents in a meeting room with the firm purpose of teaching them the path of moral responsibility towards their children, towards society, and the world.

Therefore, educators have the duty of re-educating themselves in order to guide parents.

Indeed, we need to truly love in order to transform the world. We need to unite in order to raise amongst us all the wonderful temple of the new era, which in these moments is being initiated amidst the august thunder of thought.

Consciousness

People confuse consciousness with intelligence or with intellect, thus, they qualify a very intelligent or intellectual person as a very cognizant person.

Undoubtedly—and without fear of deceiving ourselves—we affirm that within a human being the consciousness is a very particular means of apprehending internal knowledge and is completely independent of any mental activity.

The faculty of consciousness facilitates the knowledge of ourselves.

The consciousness grants us the integral knowledge of what is, where it is, what is really known, and what is certainly ignored.

Revolutionary psychology teaches that only the individual by himself can know his own self. Yes, only we ourselves can know if we are or are not cognizant at any given moment; only by oneself can one know about one's own consciousness, and whether it was active or not at any given moment.

Only the individual by himself—and nobody but himself—can become aware at any given instant, at any given moment, if before that instant, if before that moment, he was not really cognizant, that his consciousness was very asleep. Thereafter, he will fall asleep again and forget that experience, or will keep it as a memory, as the memory of a strong experience.

It is essential to know that the consciousness within rational animals is not a continuous or permanent entity. Normally, the consciousness within these intellectual animals mistakenly called humans sleeps profoundly; thus, the moments in which their consciousness is awake are seldom, very seldom. Yes, intellectual animals work, drive cars, marry, die, etc., with their consciousness totally asleep, and it awakens only in very exceptional moments.

Sadly, the life of present human-like people is a life of dreams, yet they believe they are awake and will never admit that they are dreaming—that is, that their consciousness is asleep.

If any of them were to suddenly awaken, he would feel terribly ashamed of himself, he would immediately comprehend his clownishness, his own buffoonery, since this life is frightfully ludicrous, horribly tragic, and seldom sublime.

If a boxer in the middle of a fight was to unexpectedly awaken—covered in shame—he would see the entire fascinated public and then—before the astonishment of the sleeping and unconscious multitudes—he would flee from the horrible spectacle.

When a human being admits that he has his consciousness asleep, you can be sure that he has already begun to awaken.

The reactionary schools of old-fashioned psychology that deny the existence of the consciousness—and that even declare the term useless—reveal a most profound state of sleep. The henchmen of such schools snooze very profoundly within an utterly infraconscious and unconscious state.

Those who confuse the consciousness with psychological functions, i.e. thoughts, feelings, motor impulses and sensations, are indeed very unconscious: they are profoundly asleep.

Those who admit the existence of the consciousness, and nonetheless, utterly deny the different degrees of cognizance, reveal their lack of cognizant experience, that is, they reveal their sleeping consciousness. Any person who—even for a brief moment—awakened his consciousness, knows very well by his own experience that different degrees of observable consciousness exist within oneself, namely:

First: time; how long did we remain cognizant?

Second: frequency; how many times have we awakened our consciousness?

Third: amplitude and penetration; what was one cognizant of?

Revolutionary psychology and the ancient *Philokalia* affirm that the consciousness can be awakened and made continuous and controllable by means of a special kind of super-effort.

A fundamental education has as its objective the awakening of the consciousness. It is worthless to expend ten or fifteen years of study in school, college, and university if upon completion of our studies we are sleeping automatons.

It is no exaggeration to affirm that—by means of great effort—intellectual animals can become cognizant of themselves for a brief couple of minutes; nonetheless, it is clear that, in regard to cognizance, there exist remarkable exceptions that we must seek with the lantern of Diogenes. These remarkable cases are represented by authentic human beings such as Buddha, Jesus, Hermes, Quetzalcoatl, etc. Yes, these founders of religions possess continuous cognizance: that is, they are great, enlightened men.

Commonly, people are not cognizant of themselves, yet have the illusion of being cognizant in a continuous manner; this illusion is due to memory and all the processes of thought. For example, any individual who practices a retrospective exercise in order to remember their entire life, can truly recall, remember the number of times they married, how many children they begot, who their parents were, their teachers, etc. However, this does not signify the awakening of their consciousness; this is simply the remembrance of unconscious actions, and that is all.

Here, it is necessary to repeat what we have stated in former chapters. There are four states of consciousness:

1. Sleep
2. Vigil state
3. Self-cognizance
4. Objective cognizance

The wretched intellectual animals mistakenly called humans live only in two of these states, since they expend one half of their life in their bed sleeping and the other half in the wrongly called “vigil state,” which indeed is a sleepwalking state. Yes, the individual who in bed sleeps and dreams believes that he awakens by merely returning to the vigil state, but he continues dreaming, because for him the vigil state is indeed a sleepwalking state. This is similar to daybreak: the stars seem to hide when the sun rises, yet they continue to exist even when the physical eyes cannot perceive them.

In normal life, the populace knows nothing about self-cognizance, and much less about objective cognizance. Nevertheless, people are proud and everyone thinks that they are cognizant of themselves. Yes, intellectual animals firmly believe that they have cognizance of themselves and they would never accept—under any circumstances—being told that they are actually asleep and that they live unconscious of themselves.

Exceptional moments exist when the intellectual animal awakens, but these moments are very rare. This awakening can occur in an instance of great danger, or during an intense emotion, or in some new circumstance, or in some new, unexpected situation, etc. Nonetheless, it is indeed a disgrace that the intellectual animal does not have any control over those fleeting states of awakened consciousness, and that he cannot evoke them in order to make them continuous.

Nevertheless, these fundamentals of Gnostic education affirm that any individual can acquire control over his consciousness and thus attain self-cognizance. Yes, this revolutionary psychology has methods, scientific processes, to awaken the consciousness.

In conclusion, if we want to awaken the consciousness, we need to start examining, studying, and thereafter eliminating all those obstacles that appear on the path. In this book we have taught the path for the awakening of the consciousness, starting from the very school desk.

Glossary

Absolute: Abstract space; that which is without attributes or limitations. Also known as sunyata, void, emptiness, Parabrahman, Adi-buddha, and many other names. The Absolute has three aspects: the Ain, the Ain Soph, and the Ain Soph Aur.

“The Absolute is the Being of all Beings. The Absolute is that which Is, which always has Been, and which always will Be. The Absolute is expressed as Absolute Abstract Movement and Repose. The Absolute is the cause of Spirit and of Matter, but It is neither Spirit nor Matter. The Absolute is beyond the mind; the mind cannot understand It. Therefore, we have to intuitively understand Its nature.” - Samael Aun Weor, [Tarot and Kabbalah](#)

“In the Absolute we go beyond karma and the gods, beyond the law. The mind and the individual consciousness are only good for mortifying our lives. In the Absolute we do not have an individual mind or individual consciousness; there, we are the unconditioned, free and absolutely happy Being. The Absolute is life free in its movement, without conditions, limitless, without the mortifying fear of the law, life beyond spirit and matter, beyond karma and suffering, beyond thought, word and action, beyond silence and sound, beyond forms.” - Samael Aun Weor, [The Major Mysteries](#)

Centers, Seven: The human being has seven centers of psychological activity. The first five are the Intellectual, Emotional, Motor, Instinctive, and Sexual Centers. However, through inner development one learns how to utilize the Superior Emotional and Superior Intellectual Centers. Most people do not use these two at all.

Consciousness: “Wherever there is life, there exists the consciousness. Consciousness is inherent to life as humidity is inherent to water.” - Samael Aun Weor, [Fundamental Notions of Endocrinology and Criminology](#)

From various dictionaries: 1. The state of being conscious; knowledge of one's own existence, condition, sensations, mental operations, acts, etc. 2. Immediate knowledge or perception of the presence of any object, state, or sensation. 3. An alert cognitive state in which you are aware of yourself and your situation. In Universal Gnosticism, the range of potential consciousness is allegorized in the Ladder of Jacob, upon which the angels ascend and descend. Thus there are higher and lower levels of consciousness, from the level of demons at the bottom, to highly realized angels in the heights.

“It is vital to understand and develop the conviction that consciousness has the potential to increase to an infinite degree.” - The 14th Dalai Lama.

“Light and consciousness are two phenomena of the same thing; to a lesser degree of consciousness, corresponds a lesser degree of light; to a greater degree of consciousness, a greater degree of light.” - Samael Aun Weor, [The Esoteric Treatise of Hermetic Astrology](#)

Devolution: (Latin) From devolvere: backwards evolution, degeneration. The natural mechanical inclination for all matter and energy in nature to return towards their state of inert uniformity. Related to the Arcanum Ten: Retribution, the Wheel of Samsara. Devolution is the inverse process of evolution. As evolution is the complication of matter or energy, devolution is the slow process of nature to simplify matter or energy by applying forces to it. Through devolution, protoplasmic matter and energy descend, degrade, and increase in density within the infradimensions of nature to finally reach the center of the earth where they attain their ultimate state of inert uniformity. Devolution transfers the psyche, moral values, consciousness, or psychological responsibilities to inferior degradable organisms (Klipoth) through the surrendering of our psychological values to animal behaviors, especially sexual degeneration.

Ego: The multiplicity of contradictory psychological elements that we have inside are in their sum the “ego.” Each one is also called “an ego” or an “I.” Every ego is a psychological defect which produces suffering. The ego is three (related to our Three Brains or three centers of psychological processing), seven (capital sins), and legion (in their infinite variations).

“The ego is the root of ignorance and pain.” - Samael Aun Weor, [The Esoteric Treatise of Hermetic Astrology](#)

“The Being and the ego are incompatible. The Being and the ego are like water and oil. They can never be mixed... The annihilation of the psychic aggregates (egos) can be made possible only by radically comprehending our errors through meditation and by the evident Self-reflection of the Being.” - Samael Aun Weor, [The Pistis Sophia Unveiled](#)

Essence: “Without question the Essence, or Consciousness, which is the same thing, sleeps deeply... The Essence in itself is very beautiful. It came from above, from the stars. Lamentably, it is smothered deep within all these “I’s” we carry inside. By contrast, the Essence can retrace its steps, return to the point of origin, go back to the stars, but first it must liberate itself from its evil companions, who have trapped it within the slums of perdition. Human beings have three percent free Essence, and the other ninety-seven percent is imprisoned within the “I’s.”” - Samael Aun Weor, The Great Rebellion

“A percentage of psychic Essence is liberated when a defect is disintegrated. Thus, the psychic Essence which is bottled up within our defects will be completely liberated when we disintegrate each and every one of our false values, in other words, our defects. Thus, the radical transformation of ourselves will occur when the totality of our Essence is liberated. Then, in that precise moment, the eternal values of the Being will express themselves through us. Unquestionably, this would be marvelous not only for us, but also for all of humanity.” - Samael Aun Weor, The Revolution of the Dialectic

Evolution: “It is not possible for the true Human Being (the Self-realized Being) to appear through the mechanics of evolution. We know very well that evolution and its twin sister devolution are nothing else but two laws which constitute the mechanical axis of all Nature. One evolves to a certain perfectly defined point, and then the devolving process follows. Every ascent is followed by a descent and vice-versa.” - Samael Aun Weor, Revolutionary Psychology. “Evolution is a process of complication of energy.” - Samael Aun Weor, The Perfect Matrimony

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Fornication: Originally, the term fornication was derived from the Indo-European word *gwher*, whose meanings relate to heat and burning (the full explanation can be found online at <http://sacred-sex.org/terminology/fornication>). Fornication means to make the heat (solar fire) of the seed (sexual power) leave the body through voluntary orgasm. Any voluntary orgasm is fornication, whether between a married man and woman, or an unmarried man and woman, or through masturbation, or in any other case; this is explained by Moses: “A man from whom there is a discharge of semen, shall immerse all his flesh in water, and he shall remain unclean until evening. And any garment or any leather [object] which has semen on it, shall be immersed in water, and shall remain unclean until evening. A woman with whom a man cohabits, whereby there was [a discharge of] semen, they shall immerse in water, and they shall remain unclean until

evening.” - Leviticus 15:16-18

To fornicate is to spill the sexual energy through the orgasm. Those who “deny themselves” restrain the sexual energy, and “walk in the midst of the fire” without being burned. Those who restrain the sexual energy, who renounce the orgasm, remember God in themselves, and do not defile themselves with animal passion, “for the temple of God is holy, which temple ye are.”

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” - 1 John 3:9

This is why neophytes always took a vow of sexual abstention, so that they could prepare themselves for marriage, in which they would have sexual relations but not release the sexual energy through the orgasm. This is why Paul advised:

“...they that have wives be as though they had none...” - I Corinthians 7:29

“A fornicator is an individual who has intensely accustomed his genital organs to copulate (with orgasm). Yet, if the same individual changes his custom of copulation to the custom of no copulation, then he transforms himself into a chaste person. We have as an example the astonishing case of Mary Magdalene, who was a famous prostitute. Mary Magdalene became the famous Saint Mary Magdalene, the repented prostitute. Mary Magdalene became the chaste disciple of Christ.” - Samael Aun Weor, [The Revolution of Beelzebub](#)

Gnosis: (Greek) Knowledge.

1. The word Gnosis refers to the knowledge we acquire through our own experience, as opposed to knowledge that we are told or believe in. Gnosis - by whatever name in history or culture - is conscious, experiential knowledge, not merely intellectual or conceptual knowledge, belief, or theory. This term is synonymous with the Hebrew “daath” and the Sanskrit “jna.”

2. The tradition that embodies the core wisdom or knowledge of humanity.

“Gnosis is the flame from which all religions sprouted, because in its depth Gnosis is religion. The word “religion” comes from the Latin word “religare,” which implies “to link the Soul to God”; so Gnosis is the very pure flame from where all religions sprout, because Gnosis is Knowledge, Gnosis is Wisdom.” - Samael Aun Weor, [The Esoteric Path](#)

“The secret science of the Sufis and of the Whirling Dervishes is within Gnosis. The secret doctrine of Buddhism and of Taoism is within Gnosis. The sacred magic of the Nordics is within Gnosis. The wisdom of Hermes, Buddha, Confucius, Mohammed and Quetzalcoatl, etc., etc., is within Gnosis. Gnosis is the Doctrine of Christ.” - Samael Aun Weor, [The Revolution of Beelzebub](#)

Innermost: “Our real Being is of a universal nature. Our real Being is neither a kind of superior nor inferior “I.” Our real Being is impersonal, universal, divine. He transcends every concept of “I,” me, myself, ego, etc., etc.” - Samael Aun Weor, [The Perfect Matrimony](#)

Also known as Atman, the Spirit, Chesed, our own individual interior divine Father.

“The Innermost is the ardent flame of Horeb. In accordance with Moses, the Innermost is the Ruach Elohim (the Spirit of God) who sowed the waters in the beginning of the world. He is the Sun King, our Divine Monad, the Alter-Ego of Cicerone.” - Samael Aun Weor, [The Revolution of Beelzebub](#)

Intellectual Animal: When the Intelligent Principle, the Monad, sends its spark of consciousness into Nature, that spark, the anima, enters into manifestation as a simple mineral. Gradually, over millions of years, the anima gathers experience and evolves up the chain of life until it perfects itself in the level of the mineral kingdom. It then graduates into the plant kingdom, and subsequently into the animal kingdom. With each

ascension the spark receives new capacities and higher grades of complexity. In the animal kingdom it learns procreation by ejaculation. When that animal intelligence enters into the human kingdom, it receives a new capacity: reasoning, the intellect; it is now an anima with intellect: an Intellectual Animal. That spark must then perfect itself in the human kingdom in order to become a complete and perfect Human Being, an entity that has conquered and transcended everything that belongs to the lower kingdoms.

Unfortunately, very few Intellectual Animals perfect themselves; most remain enslaved by their animal nature, and thus are reabsorbed by Nature, a process belonging to the Devolving side of life and called by all the great religions “Hell” or the Second Death.

“The present manlike being is not yet human; he is merely an intellectual animal. It is a very grave error to call the legion of the “I” the “soul.” In fact, what the manlike being has is the psychic material, the material for the soul within his Essence, but indeed, he does not have a Soul yet.” - Samael Aun Weor, [The Revolution of the Dialectic](#)

Master: Like many terms related to spirituality, this one is grossly misunderstood. Samael Aun Weor wrote while describing the Germanic Edda, “In this Genesis of creation we discover Sexual Alchemy. The Fire fecundated the cold waters of chaos. The masculine principle Alfadur fecundated the feminine principle Niffleheim, dominated by Surtur (the Darkness), to bring forth life. That is how Ymir is born, the father of the giants, the Internal God of every human being, the Master.” Therefore, the Master is the Innermost, Atman, the Father.

“The only one who is truly great is the Spirit, the Innermost. We, the intellectual animals, are leaves that the wind tosses about... No student of occultism is a Master. True Masters are only those who have reached the Fifth Initiation of Major Mysteries. Before the Fifth Initiation nobody is a Master.” - Samael Aun Weor, [The Perfect Matrimony](#)

Meditation: “When the esotericist submerges himself into meditation, what he seeks is information.” - Samael Aun Weor

“It is urgent to know how to meditate in order to comprehend any psychic aggregate, or in other words, any psychological defect. It is indispensable to know how to work with all our heart and with all our soul, if we want the elimination to occur.” - Samael Aun Weor, *The Pistis Sophia Unveiled*

“1. The Gnostic must first attain the ability to stop the course of his thoughts, the capacity to not think. Indeed, only the one who achieves that capacity will hear the Voice of the Silence.

“2. When the Gnostic disciple attains the capacity to not think, then he must learn to concentrate his thoughts on only one thing.

“3. The third step is correct meditation. This brings the first flashes of the new consciousness into the mind.

“4. The fourth step is contemplation, ecstasy or Samadhi. This is the state of Turiya (perfect clairvoyance). - Samael Aun Weor, [The Perfect Matrimony](#)

Monad: (Latin) From monas, “unity; a unit, monad.” The Monad is the Being, the Innermost, our own inner Spirit.

“We must distinguish between Monads and Souls. A Monad, in other words, a Spirit, is; a Soul is acquired. Distinguish between the Monad of a world and the Soul of a world; between the Monad of a human and the Soul of a human; between the Monad of an ant and the Soul of an ant. The human organism, in final synthesis, is constituted by billions and trillions of infinitesimal Monads. There are several types and orders of primary elements of all existence, of every organism, in the manner of germs of all the phenomena of nature; we can call the latter Monads, employing the term of Leibnitz, in the absence of a more descriptive term to indicate the simplicity of the simplest existence. An atom, as

a vehicle of action, corresponds to each of these genii or Monads. The Monads attract each other, combine, transform themselves, giving form to every organism, world, micro-organism, etc. Hierarchies exist among the Monads; the Inferior Monads must obey the Superior ones that is the Law. Inferior Monads belong to the Superior ones. All the trillions of Monads that animate the human organism have to obey the owner, the chief, the Principal Monad. The regulating Monad, the Primordial Monad permits the activity of all of its subordinates inside the human organism, until the time indicated by the Law of Karma.” - Samael Aun Weor, The Esoteric Treatise of Hermetic Astrology

“(The number) one is the Monad, the Unity, Iod-Heve or Jehovah, the Father who is in secret. It is the Divine Triad that is not incarnated within a Master who has not killed the ego. He is Osiris, the same God, the Word.” - Samael Aun Weor, Tarot and Kabbalah

“When spoken of, the Monad is referred to as Osiris. He is the one who has to Self-realize Himself... Our own particular Monad needs us and we need it. Once, while speaking with my Monad, my Monad told me, ‘I am self-realizing Thee; what I am doing, I am doing for Thee.’ Otherwise, why are we living? The Monad wants to Self-realize and that is why we are here. This is our objective.” - Samael Aun Weor, Tarot and Kabbalah

“The Monads or Vital Genii are not exclusive to the physical organism; within the atoms of the Internal Bodies there are found imprisoned many orders and categories of living Monads. The existence of any physical or supersensible, Angelic or Diabolical, Solar or Lunar body, has billions and trillions of Monads as their foundation.” - Samael Aun Weor, The Esoteric Treatise of Hermetic Astrology

Objective: [See: Subjective]

Personality: (Latin personae: mask) There are two fundamental types of personality:

1. Solar: the personality of the inner Being. This type is only revealed through the liberation of the mind from samsara.
2. Lunar: the terrestrial, perishable personality. We create a new lunar personality in the first seven years of each new physical body, in accordance with three influences: genotype, phenotype and paratype. Genotype is the influence of the genes, or in other words, karma, our inheritance from past actions. Phenotype is the education we receive from our family, friends, teachers, etc. Paratype is related to the circumstances of life.

“The personality is time. The personality lives in its own time and does not reincarnate. After death, the personality also goes to the grave. For the personality there is no tomorrow. The personality lives in the cemetery, wanders about the cemetery or goes down into its grave. It is neither the Astral Body nor the ethereal double. It is not the Soul. It is time. It is energetic and it disintegrates very slowly. The personality can never reincarnate. It does not ever reincarnate. There is no tomorrow for the human personality.” - Samael Aun Weor, The Perfect Matrimony

“Our personality has to become more and more passive...” - Samael Aun Weor, from the lecture “Knowing How to Listen”

“The human personality is only a marionette controlled by invisible strings... Evidently, each one of these I’s puts in our minds what we must think, in our mouths what we must say, and in our hearts what we must feel, etc. Under such conditions the human personality is no more than a robot governed by different people, each disputing its superiority and aspiring to supreme control of the major centers of the organic machine... First of all, it is necessary, urgent and imperative that the Magnetic Center, which is abnormally established in our false personality, be transferred to the Essence. In this way, the complete human can initiate his journey from the personality up to the stars, ascending in a progressive, didactic way, step by step up the Mountain of the Being. As long as the Magnetic Center continues to be established in our illusory personality we will live in the most abominable psychological dens of iniquity, although appearing to be splendid

citizens in everyday life... These values which serve as a basis for the Law of Recurrence are always found within our human personality.”- Samael Aun Weor, The Great Rebellion

“The personality must not be confused with the “I.” In fact, the personality is formed during the first seven years of childhood. The “I” is something different. It is the error which is perpetuated from century to century; it fortifies itself each time, more and more through the mechanics of recurrence. The personality is energetic. It is born during infancy through habits, customs, ideas, etc., and it is fortified with the experiences of life. Therefore, both the personality as well as the “I” must be disintegrated. These psychological teachings are more revolutionary than those of Gurdjieff and Ouspensky. The “I” utilizes the personality as an instrument of action. Thus, personalism is a mixture of ego and personality. Personality worship was invented by the “I.” In fact, personalism engenders egoism, hatred, violence, etc. All of this is rejected by A-himsa. Personality totally ruins esoteric organizations. Personality produces anarchy and confusion. Personalism can totally destroy any organization... The personality is multiple and has many hidden depths. The karma of previous existences is deposited into the personality. It is karma in the process of fulfillment or crystallization. The impressions which are not digested become new psychic aggregates, and what is more serious, they become new personalities. The personality is not homogenous but rather heterogeneous and plural. One must select impressions in the same manner that one chooses the things of life. If one forgets oneself at a given instant, in a new event, new “I’s” are formed, and if they are very strong they become new personalities within the personality. Therein lies the cause of many traumas, complexes and psychological conflicts. An impression which one does not digest may form into a personality within the personality, and if one does not accept it, it becomes a source of frightening conflicts. Not all the personalities (which one carries within the personality) are accepted; the latter giving origin to many traumas, complexes, phobias, etc. Before all else, it is necessary to comprehend the multiplicity of the personality. The personality is multiple in itself. Therefore, there could be someone who may have disintegrated the psychic aggregates, but if he does not disintegrate the personality, he will not be able to attain authentic enlightenment and the joy of living.” - Samael Aun Weor, The Revolution of the Dialectic

“The personality is energetic. The personality takes form during the first seven years of childhood and is strengthened with time and experiences... The Mental Body, the Body of Desires, the Ethereal Body, and the Physical Body integrate the personality... We must finish with the personality and with the “I” in order for the Being to be born within ourselves.” - Samael Aun Weor, Tarot and Kabbalah

Semen: In the esoteric tradition of pure sexuality, the word semen refers to the sexual energy of the organism, whether male or female. This is because male and female both carry the “seed” within: in order to create, the two “seeds” must be combined. In common usage: “The smaller, usually motile male reproductive cell of most organisms that reproduce sexually.” English semen originally meant ‘seed of male animals’ in the 14th century, and it was not applied to human males until the 18th century. It came from Latin semen, “seed of plants,” from serere ‘to sow.’ The Latin goes back to the Indo-European root *se-, source of seed, disseminate, season, seminar, and seminal. The word seminary (used for religious schools) is derived from semen and originally meant ‘seedbed.’ That the semen is the source of all virtue is known from the word “seminal,” derived from the Latin “semen,” and which is defined as “highly original and influencing the development of future events: a seminal artist; seminal ideas.”

Subjective: “What do modern psychologists understand as ‘objective?’ They understand it to be that which is external to the mind: the physical, the tangible, the material.

“Yet, they are totally mistaken, because when analysing the term “subjective,” we see that it signifies “sub, under,” that which is below the range of our perceptions. What is below

our perceptions? Is it not perhaps the Infernal Worlds? Is it not perhaps subjective that which is in the physical or beneath the physical? So, what is truly subjective is what is below the limits of our perceptions.

“Psychologists do not know how to use the former terms correctly.

“Objective: the light, the resplendence; it is that which contains the Truth, clarity, lucidity.

“Subjective: the darkness, the tenebrous. The subjective elements of perception are the outcome of seeing, hearing, touching, smelling and tasting. All of these are perceptions of what we see in the third dimension. For example, in one cube we see only length, width and height. We do not see the fourth dimension because we are bottled up within the ego. The subjective elements of perception are constituted by the ego with all of its “I’s.” - Samael Aun Weor, Tarot and Kabbalah

White Fraternity, Lodge, or Brotherhood: That ancient collection of pure souls who maintain the highest and most sacred of sciences: White Magic or White Tantra. It is called White due to its purity and cleanliness. This “Brotherhood” or “Lodge” includes human beings of the highest order from every race, culture, creed and religion, and of both sexes.

About the Author

The name Samael Aun Weor is Hebrew and is pronounced “sam-ayel on vay-ohr.”

Between 1950 and 1977—merely twenty-seven years—Samael Aun Weor wrote over seventy books and established the international Gnostic Movement across the entire span of Latin America: stretching across twenty countries and an area of more than 21,000,000 kilometers, with Gnostic schools everywhere, even in places where there are no electricity, paved roads, or post offices.

During those twenty-seven years, he experienced all the extremes that humanity could give him, from adoration to death threats, and in spite of the enormous popularity of his books and lectures, he renounced an income, refused recognitions, walked away from accolades, and consistently turned away those who would worship him. He held as friends both presidents and peasants, and yet remained a mystery to all.

When one reflects on the effort and will it requires to perform even day to day tasks, it is astonishing to consider the herculean efforts required to accomplish what he did in such a short time. But, there is a reason: he was a man who knew who he was, and what he had to do. Yet, in spite of his wisdom and generosity towards mankind, he said: “Do not follow me. I am just a signpost. Reach your own Self-realization.” His lifelong mission was to deliver to humanity the total and exact science to develop the complete human being, that mysterious and ancient wisdom long hidden in the bosom of every great religion. You can learn more about him at SamaelAunWeor.info

Books by Samael Aun Weor

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